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JOURNAL  
OF THE  
ASIATIC SOCIETY OF BENGAL,

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VOL. XXI.

Nos. I. to VII.—1852.

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“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted; and it will die away if they shall entirely cease.”—SIR WM. JONES.

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1853.





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\* Withdrawn by the author, as irrelevant to his paper on the Dust Whirlwinds.

† Not received vide Note at the foot of page 621.

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Pages 331 and 332 in No. IV. are to be replaced by the two pages of the same figures published in No. VII.

\* Not received : vide note at the foot of page 621.

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# JOURNAL

OF THE

## ASIATIC SOCIETY.

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No. VII.—1852.

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*Diary of a Journey through Sikim to the Frontiers of Thibet.—By  
Dr. A. CAMPBELL, Superintendent of Darjeeling—with a Map.  
(Communicated by SIR JAMES COLVILLE, KT.)*

(Continued from page 501.)

*19th October, Cholamoo Lake, North-East Bank.*

Thermometer fell during the night to 14°, radiating do. to 9°; a calm night; south-easterly squalls: this morning, bright sunshine, and the clearest of blue skies. All my people are ill with head-ache and vomiting, and quite knocked up from the continued effects of this elevated atmosphere. Elevation of this place 17,500 feet, which is the highest encampment we have had. My eyes are inflamed, and the skin is peeling off my face from the excessively sharp wind and brilliant sun of yesterday; my nose bled profusely this morning; but I have escaped head-ache and other painful symptoms, although we were all day yesterday at elevations of 18,000 feet, and higher. The direction of the Cholamoo Lake is north-east and south-west; it is about two miles long and half a mile broad; sloping banks with occasional rocky belts and swamps characterise the west side. The east side is flat, dry, rocky and barren; a rusty red-coloured rocky-terraced spur from the east end of Kanchanjhow bounds the lake to the west, and divides it from the Yeumtso lake. The most easterly source of the Lachen runs from the east of the Cholamoo Lake; it rises in a

glacier of Donkiah. At present it is a mere rivulet, and never carries much water ; it is joined by the stream from this lake a quarter of a mile below the exit, where the stream is not more than a foot deep, and ten yards across. The Lake has two affluents. The principal one to the westward is from a glacier of Kanchanjhow. The other carries the draining of the Donkiah Pass, which is first collected at its foot in a small, circular deep lake, the outlet of which at present is some feet above the level of the water. Probably it does not overflow in this arid and rapidly evaporating region, except during the height of the rainy season.

We found a bed of grey limestone with traces of small organic remains, in the bed of the eastern source of the Lachen.

I started from camp at 10 A. M. to cross the Donkiah Pass into Sikim, and march to Momay Samdong in the Lachoong valley. It was a delightful day, and it was with great regret I bent my steps to the south. Thibet is no doubt a barren land, and the severity of its climate is adverse to the real enjoyment of life ; but from sunrise till sunset it is indeed a pleasing and happy land to wander over, and although my reason taught me to regard it as little better than a desert, I could never look on its red hills shading off into sapphire blue and perpetual snow, and its yellow downs of scanty grass and scorched herbs lighted up to a dazzling pitch by an unclouded sun and lying under the bluest sky, without declaring that it was highly attractive and almost beautiful.

Hooker is less excited by the novelty of Thibetan scenery than I am ; he is going to ascend a peak of Donkiah near the Pass, and about 20,000 feet, to try and get other sights of Chumulári.

The Donkiah Pass between Sikim and Thibet is over a saddle in a sharp rocky ridge which connects the great Donkiah mountain—misnamed Powhunry by Col. Waugh—with Kanchanjhow ; the direction of this ridge is east and west, and it is thrown off from a great spur of the Donkiah. Elevation of the crest of Pass 18,500 feet. Elevation of the highest peak of Donkiah 23,176 feet. The ascent from our encampment on the Cholamoo Lake was gradual, for about two miles, the ground rocky and almost devoid of vegetation ; another mile of steeper ascent brought me to the foot of the Pass—where vegetation ceased—18,000 feet.

From this point the ascent was exceedingly steep, and the track lay over and among loose stones and rocks of gneiss and quartz. It took me just an hour from the point at which vegetation ceased to get to the summit on an indifferent pony, which I rode almost all the way. My breathing was a good deal affected, and my pulse above 100.

The Thibetan guard lent us six of their yaks to take some of our baggage up the Pass to the Sikim frontier; this is on the crest of the Pass, and marked by cairns of stones; here they deposited the loads, and the drivers could not be prevailed on to take them a step farther, although our coolies were so ill as to be unable to carry the loads. The yaks ascended easily and quickly compared with the men and ponies; but even they appeared to be a good deal affected in their respiration at this elevation. They were eating the snow which lay in patches near the path, as they went back. It was calm and warm, as I ascended the north face, but on the crest a cutting wind from the south made it very cold indeed. There was no snow on the road as I ascended the north face, nor, as I descended, on the south side: but it lay in patches among the rocks all the way on both sides. On the mountain to the west of the Pass, snow lay deep in hollow places to within 300 feet of the smaller lake. These snowed places may have had glacial ice in them, but the surface of the snow was then smooth, and was probably quite recent. There was no vegetation for 500 feet on either side of the crest of the Pass, i. e. north or south faces. The line of vegetation may be estimated at 18,000 feet on both sides.

I reached the top of the Pass at 1 P. M.; all the coolies were up at the same time, but much oppressed in breathing, and suffering excessively from severe head-aches. I had a fine view of the main peak and massive part of Donkiah Lah which lies to the south-south-east of the Pass. Five small lakes, which flow into the Lachoong, and lie about 6 or 800 feet below the top of the Pass, were also in sight. I left Hooker's Barometer for him in a niche of one of the cairns on the top of the Pass, took a last look at Thibet with real regret, and facing a bitter south wind descended into the valley of the Lachoong river along which I travelled to Momay Samdong, reaching it at 5 P. M. The coolies left Cholamoo at 8 A. M., crossed the Pass at 1 P. M., and reached Samdong at 6 P. M. The distance is not more than thirteen miles.

The descent from the Pass on the Sikim side is steep and rocky like the north side. The top of the Pass is 800 or 1000 feet above Cholamoo Lake, something less perhaps above the Lachoong lakes. On descending into Sikim—800 feet or so—the change from Thibet is already apparent. Instead of the red colour and friable structure of the Thibet hills, and the sandy soil of its downs tinged yellow with scorched grass and a few herbs, we find grey gneiss with a black peaty soil, and vegetation still alive, although now browned with winter tints. Instead of a clear sky, bright sun and dry atmosphere, we had, a couple of miles down the valley, a thick mist and heavy clouds upon the mountains;—vegetation increased gradually as we came along; first it was composed of grass and sedges only, then the dwarf rhododendrons appeared, and increased as we came down until it quite covered the hills about Samdong road—good enough for ponies—from the Lachoong Lake. There is one hut built of stone partially roofed with boards at Samdong, and no other habitation or shelter. We pitched a tent for ourselves, leaving the hut for our people.

*October 20th.*

*Momay Samdong*, elevation 16,000 feet. We halt here to-day, to allow our people to recover from their head-aches and the other distressing symptoms produced by travelling at our late high elevations, and by the great cold they have been exposed to. Nurkoo, a Lepcha of mine, was so ill yesterday at Cholamoo that I feared for his life. He had the worst symptoms of apoplexy without a thumping pulse, and could with difficulty be roused to consciousness. I was afraid to bleed him, but a large dose of jalap helped to do him good, I think, for although he was carried over the Pass, thereby ascending 800 feet more, he was lively when he reached this; but still he had an excruciating head-ache. As I came down the Pass I had to rouse up four coolies who lay on their knees and faces in great pain with head-aches, and to force them to move. This position was much preferred to any other by all the sufferers, who were so listless and sick that if left alone they would not, I believe, have ever moved from where they lay. Although I am subject to severe head-aches under ordinary circumstances, I have escaped them wonderfully here. Rapidity of breathing in all positions and oppression under exercise is all I have felt since leaving Tungu; but I have ridden wherever I could, and this

makes a great difference. The inflammation of the eyes, swelling and peeling of the face, with breaking out of the lips from which I am suffering, are no doubt attributable to the extreme dryness of the air, the cutting wind and the glare of the snow. In Thibet we did not see any snow below 20,000 feet. Bhomtso—18 or 18,500 feet, on the top of which we passed the forenoon of the 18th—had not a particle on it. In the Lachung valley—Sikim—snow is now lying at about 15,000 feet. South of the Himalaya, the quantity of snow that falls is very much greater than in Thibet, and from the greater moisture of the air and cloudiness of the sky, it is not carried off with the rapidity of evaporation which obtains in Thibet, where you do not find a rill even of water from the melting snow. Besides, in Thibet the snow falls in light feathery skiffs and not in flakes. I believe that the lowest snow-line we saw on the mountains to the north of us in Thibet, must have been upwards of 22,000 feet. On the Kambajong range, which, comparing them with Bhomtso, must be 20,000 feet at least, there was not a particle of snow. In Thibet the difference between the wet bulb and the Thermometers in air, was as much as 20 degrees. In Sikim and in this dry part of it—Samdong—the difference to-day is only 6°. We had heavy hoar-frost nightly in Thibet, an hour after sun-rise it was gone, and not a trace of moisture was left on the ground. Ther. to-day at noon 46°, wet bulb 40°; southerly wind. At Yeumtso, at noon on the 17th, Ther. in air 52°, wet bulb 32°, minimum here at night in the open air 22°, minimum at Yeumtso 5°. In a radiating metallic bowl it fell to 2°. It commenced snowing at 1 p. m. to-day and continued to fall till 7 p. m., when it lay 3 or 4 inches thick. Ther. at 5 p. m. 32°: south wind. Elevation of Samdong; 16,000 feet, of Donkiah Pass, say 19,000 feet; yet it was free of snow on the 19th.

*October 21st.*

We march to Ycuntang. The Ther. fell last night to 22°. The mountains down the valley are heavily snowed. Yesterday we went up the bed of a stream north-east of Samdong, to examine a succession of glacial flats or lake-beds, which Hooker had visited in the rains, and was anxious to shew to me. Went to two only, when the snow came on. This stream falls into the Lachoon at Samdong; above the junction there is another flat lake-bed; on leaving our tents at 8 a. m. we went to examine a glacier of Kanchanjhow, which lies to



the north-west of Samdong, and about 2 miles off. The Moraine or rocky bed below the field of ice is about 3 miles long, and 300 to 400 feet high. It is composed of rocks and stones of all sizes loosely huddled together, on the west side of this, and at the foot of the Seeboolah Pass, which leads to the Lachen Valley, is a deep lake, the drainage from which passes through the Moraine above noted, and issues at the east side of it as a large stream. There is a hot spring close by, which throws up air-bubbles from the bottom. Temp.  $104^{\circ}$  at noon; water quite clear; it has a slightly sulphurous smell; no deposit outside; Temp. of the glacial steam  $41^{\circ}$ .

A little lower down there is another hot spring; Temp.  $116^{\circ}$ ; a good water-cress growing round it. Some crystals of sulphur at exit of spring from the rock—and silver dipped in the spring is turned brown by the sulphuretted hydrogen. Both waters are in repute as hot baths. A Lepcha of Hooker's—Chitoong—who lost a Thermometer near the spring, was sent back from Yeumtang to search for it. He found it not far off at dark, but could not return to us that night, and the cold would have probably killed him, if he had lain down to sleep in the open air. He stripped and lay comfortably in the hot bath all night.

There is some good yak grazing at Samdong. The tsalor, faloo, and other dwarf rhododendrons abound round it, and there is a plant very like heather, abundant near the great glacier—an andromeda. The descent of the valley for 3 miles is gradual—both sides are barren and rocky, with scarcely anything on them, except dwarf rhododendrons. This is succeeded for a short distance by some of the shrubby rhododendrons, and some dwarf junipers; when quite suddenly at about 5 miles down, at the turning of a corner, a full mass of fine and varied vegetation is displayed in trees, shrubs and herbs, affording a very fine prospect. Among these are the *Pinus Webbiana*, large and smaller junipers, willows, birches, barbereys, mountain-ash, roses, thistle, honey-suckle, primroses, asters, gentians, the chuka rhubarb, &c.; and this is the character of the valley all the way down to Yeumtang. Distance from Samdong 10 miles. A good riding road all the way along the west bank for 5 miles, when we crossed by a wooden bridge, then our road lay over 3 or 4 spurs abutting on the river, and at 2 miles from Yeumtang it came on a flat expanse—old lake-bed—2 miles broad or so, which continued all the way to the village where the

Lachoong running smoothly is re-crossed to the west bank by a good wooden bridge. The village of Yeumtang has 25 houses built of wooden walls with shingle roofs. They belong to the Bhotias of Lachoong, who are now at that place with their cattle, this being too cold at this season. They migrate up and down the valley from Yeunkta—5 miles above Samdong—to some miles below Lachoong. We reached Yeumtang at 5 p. m. Ther. at 8 p. m. 40°, fell during the night to 34°. There is some good grazing here, and it is rather a fine place, the valley being nearly two miles broad, with pine forests rising 1,500 or 2,000 feet up the mountains which, above the line of pines, exhibit fine masses of rock topped with snow.

*Yeumtang, 22nd October.*

Halt here to-day. There are some hot springs a mile down the valley, to which our coolies are gone to bathe their swollen faces and sore eyes. Temp. of these springs 5° lower than the Samdong ones, when Hooker visited them in September. There are some very bold rocky peaks on the left bank of this valley above the village, which rise probably 5,000 feet above the river.

The pine forest extends to 1,500 or 2,000 feet. Excellent ponies in this valley. The Phipun or manager trades a good deal with Thibet, and into Sikim as low as Singtam only, whence he brings rice for export to Thibet. The other exports are munjeet-madder, a leaf yielding a yellow dye or symplocos, bamboos, rattans and planks for flooring and shingle.

The imports from Thibet are tea, salt, blankets, and some very good pottery. Ther. at 8 p. m. 38°. Drizzling rain all the evening.

*October 23rd.*

March to Lachoong. A good deal of snow fell last night on the neighbouring hills, and those to the south. "Black Rock" bears 159° S. S. E., Singikamoo Mountain P. S. just over head bears E. N. E., Singikama-loong P. S. N. E., Latoong Kamboo P. S. S. W. A very fine bright day; start at 9 a. m. by a good road for ponies through a forest of the largest and handsomest trees of *Pinus Webbiana* I have yet seen, with numerous species of rhododendron tree and shrub-roses, birches, maple, &c. Descent gradual. At 3 miles down, found the larch and willows along with *Pinus Webbiana*; old lake-beds frequent, the Lachoong running quietly through them and in rapids by turns.

At 4 miles or so the valley spreads out into a flat grassy space two miles long, and about the same breadth, the Lachoong meandering through it, and its banks studded with clumps of trees and bushes. On the east bank, and about the centre of this flat portion there is a fine cascade tumbling down the face of a precipitous rock from a height of 400 feet. On the west bank and above the flattest part of the valley is a waterfall, which on reaching the level space, runs in a clear and placid stream along its margin, and joins the river some way below. On the south and west of the flat, a stupendous pyramidal mass of dark brown rock rises abruptly to 1,500 feet or more from the green flat.

It is the finest and boldest rocky mass I have ever seen, and if it cannot be strictly called a precipice, it is, to say the least, *very precipitous*.\* Larches in yellow leaf, the *Pinus Webbiana* of darkest green, rhododendrons, willows, maples, with other trees and plants in various tints flourish round its base, and close its sloping flanks. Far up the valley are seen the perpetual snow-peaks of Changookang, and down it—to the east side—the massive mountain of Tunkala of 17,000 feet; on the south east of which there is a pass which leads into Thibet and Choombi. At 4 P. M. we reached Lachoong, which is, I think, altogether the finest place in Sikim.

There is a considerable descent for the last 4 miles.

October 24th.

*Lachoong.* Halt here to-day. Elevation 9,000 feet—a bright day with a fine breeze from the south. Temp. at noon 60°; Min. Temp. during the night 42°. The Phipun has presented us with a sheep, a blanket and some butter. The villagers conjointly have presented a large yak, which has been slaughtered, and distributed among our people. In return I gave 20 Rs. which is more than its value.

It is difficult to describe Lachoong; its beauties are so numerous and striking. We are pitched on the west bank of the river on the opposite side from the town or village, which is connected with this by a substantial wooden bridge. The village consists of 40 or 50 good houses, all well and neatly built, the lower story of stone, the upper of posts with lath and plaster walls, the roof of shingles 6 feet long, with a batten laid along at 2 feet apart, and held down by rows of stones.

\* Hooker objects to its being called a precipice.



It stands on a terrace about 50 feet above the river. The terrace slopes gently to the north and also to the south. The greater part of the village is on the northern slope, and has a very picturesque appearance as it is approached from the north, as also from this side of the river. The houses are placed at convenient distances, and have trees and shrubs about them. Poplars, magnolia-willows, peaches and barberry are the most conspicuous. Behind the village to the north-east rises a sloping grassy hill, to which clumps of junipers and pines, with numerous yaks grazing on it, give a park-like appearance of great extent and beauty. This open slope ascends to 1,000 feet or so, where it is surmounted by a thick dark green forest of pines, contrasting most pleasingly with the yellow autumnal tints of the pasturage, which is rich and almost rank. Overhanging the village and rising out of the larger grassy slope is a conical grassy knoll, the summit of which is decorated with poles, and large flags, which are printed with texts and prayers from the Buddhist Scriptures. A small monastery stands at its base in a very lovely situation. I visited it. There are only 10 or 15 Monks attached to it, and its library does not exceed 20 volumes. My reception was civil and cordial, as it always has been in the Goombas of Sikim. I was seated on a cushioned bench in the body of the centre room opposite the images and the library-cabinet, and served with hot tea by an old Nun; as soon as I sat down one of the monks squatted cross-legged on the floor, counted his beads and muttered prayers as long as I remained. The same thing was done when I visited the Phipun's house, when tea was served to me in the chapel-part of his house, a priest—his domestic chaplain, officiated. He has 100 volumes of books. The monastery of Lachoong is connected with one at Digarchi, and has no assignment of land in Sikim. The Monks live by alms, and by largesses distributed by the Bhotias of the valley during sicknesses and after deaths. The Phipun's father died here a short time ago. It was said that property to the value of Rs. 1,000 was distributed to the Lamas on the occasion. The greater part by far of this money went to Digarchi; the rest to the local Monks. The total however is greatly exaggerated, I believe.

The cultivation here consists of Buckwheat, which is cut in October, wheat sown in November and cut in May, turnips which are now in season, and a few peas which come in, in the rains. Buckwheat bread

when hot has rather a tempting flavour; but it is bitter to the taste; it is greenish coloured and spongy. Peaches grow, but do not ripen; they are pulled now and partially dried.

The people of this valley live principally on the milk, curd and flesh of their herds of yaks and a few cows which they graze up and down it according to the season, as in the Lachen valley already noticed, and by a small trade with Thibet. There are about 1,000 yaks among them. All the trade with the north is in planks, beams, rattans, bamboos, butter, endicloth, munjeet, rice and some dye-stuffs. They bring down salt, tea, blankets, some skins, and yaks occasionally. Yaks range in Thibet from 8 to 12 a head.

The yaks calve once in two years. They go nine months with young. The Raja of Sikim has 100 in this valley, about the same number in Lachen, 150 in Shanok—a valley west of the Lachen, some in the Ryote valley leading to the Chola Pass, and in the Rungbo valley, which leads to the Yakla Pass. At Jongri also—north west of Darjeeling—he has a herd.

They are quartered on the inhabitants, who tend them and manage the dairy, receiving a small allowance per annum for the labour.

The office of Phipun has been hereditary here for seven generations. The family is of Thibetan origin. No money-revenue is paid to the Raja of Sikim. The payments are in kind only, comprising, ponies, yaks, blankets and salt, in quantities and proportions I could not determine, nor are they fixed, I believe, by any specific agreement; added to this they furnish porters for the use of the Raja without hire, whenever they are called upon. From this valley, as from Lachen, the annual contributions in the shape of revenue are delivered at Chongtam, and are taken thence to the Durbar from village to village by the unpaid people. When the Raja is at Choombi and that place is their destination, the people of both valleys take them to Geree in Thibet. The people of Dobta, a small tract in Thibet held by the Sikim Raja, come to Geree in two journeys, and carry them thence to Choombi in six journeys.

From Lachoong to Geree is four journeys for loaded men, viz. Yeumtang, Momay Samdoug, Cholamoo crossing the Donkiah Pass, Geree. From Geree to Choombi 5 or 6 ditto, viz.

1. Nachomo.
2. Linki.

3. Phari.
4. Gallang.
5. Choombi.

From Geree to Dobta 2 ditto, viz. Tagha, Dobta; the route all the way is over a bare plain, i. e. a Thibetan plain, which is very far from being a level one: two streams are crossed, the waters of which run to the west and into the Arun, I believe.

From Kambajong to Phari three journeys, i. e. you leave Geree to the right and go by Nachamo and Liuki as to Choombi.

From Kambajong to Giangteli 5 ditto, viz.

1. Tahtcha, . . . . . a horse journey, say 20 miles.
2. Wussoh, . . . . . ditto ditto ditto.
3. Kallah, . . . . . ditto ditto ditto.
4. Kamah, . . . . . ditto ditto ditto.
5. Giangteli, . . . . . ditto ditto ditto.

This route crosses 5 streams which run to the north, feeders of the Painom, I believe, and is occasionally mountainous and level.

From Kambajong to Digarchi 3 ditto, say 60 miles, viz.

1. Hoomah.
2. Rhe.
3. Digarchi.

Direction northerly; all are long horse-journeys; cross 3 streams on the way running north; occasional hills and plains.

*Lachoong 25th.* Halt this day for Hooker to collect seeds for the Kew-gardens, and I also wanted to send Seedlings of pines, junipers and rhododendrons to Darjeeling. We made an excursion towards the Tunkala Pass; it was a beautiful day and the scenery was very fine; a short way above the village we crossed a fine brook on which two shingle huts stood. They covered 4 large manes or praying drums which were turned by the stream. The plan was simple.

The drums, 4 feet long and a foot and half in diameter, revolved vertically from left to right, the lower end of the spindles turned in stones which lay on the ground, the upper in holes cut in a plank which ran along the centre of the hut.

Wooden floats were attached to the spindles a foot above the stone in which they revolved, and the water was turned upon them by bamboo shoots. The plank-flooring of the huts was a foot below the drums.

“Mani Padma Hum,” in large letters, was printed on the drums, and all visitors repeat this universal prayer, while they remain at the mane.

There was a well-cut image on stone of Goraknâth in one of the huts. From these manes we ascended the open grassy spur on which the monastery stands, and proceeded along a narrow ridge for a mile ; then along the north-west bank of the Tunkala stream, and 1,000 feet, above it, through open pasture land varied by clumps of Rhododendrons and larch ; a profusion of ornamental plants occupied the open spaces,—prim-roses, asters, lily of the valley, euphorbia, hypericum, &c. &c. The bottom of the valley on both sides of the Tunkala was a dense and noble forest of larch, *Pinus Webbiana*, *Pinus Brunoniana* and *Pinus Kuthrow*. Passing through the pasture-land and still ascending, we came upon the forest which was formed here of numerous species of the tree rhododendrons, *Webbiana*-pine, maple, birch, mountain-ash, rose, hawthorn, barberry, the small Chinese bamboo, &c. The *Webbiana* and *Brunoniana* pines were the finest I have ever seen. Some of the former measured 25 feet in girth, with a clear stem of 60 feet. Its handsome leaves of a damson-blue colour strewed the ground ; a purple dye is made from them, which is said to be fast.

About 4 p. m. it became cloudy and we returned ; our coolies laden with seeds and seedlings.

We purchased three good skins of the kiang of Thibet to-day, a male, female, and young one, and sent them to Doctor O'Shaughnessy at Darjeeling for the Asiatic Society's Museum. The men who sold them were Thibetan hunters. People who live by hunting in Thibet are called “ Hurpo ;” they are very numerous ; they eat the kiang, and all other animals, use the gun, make their own powder, and are good marksmen : they cultivate and graze sheep occasionally ; but live mostly by the chase.

*October 26th.*

Marched to *Kedoom*. Started at 10 a. m. and arrived at 3 p. m. Road runs on west bank of Lachoong river, and is good for ponies, half the distance it lies at first over open grassy spurs, and through intervening hollows in which pines, junipers and larches are disappearing, and oaks, tree rhododendrons, magnolias and laurels are increasing rapidly. At Teemoo—a grassy slope 2 miles long and half way—the pines cease along the road, but the sides of the valley for

1,000 feet above, are still covered with them. Considerable descent this far; insects now numerous, and it is getting warm. Cross the Lachoong to east bank by a wooden bridge, ascend and cross a thickly wooded spur, whence descend to a torrent from the east, cross and ascend to Kedoom, the elevation of which is 7,000 feet. Ther. at 6 P. M. 60°, fell at night to 50°—a village of six or eight houses inhabited by Bhotias, who were very civil and cheerful: a good deal of cultivation. The maize, kodu, kowni and amaranthus not yet ripe. The muwwa has been cut. Plantains not good; peaches do not ripen, but are pulled and stored. They are soft and shrivelled.

*October 27th.*

*Chongtam.* Reached this to-day at noon, in three hours from Kedoom, which terminates our exploration of the Lachen and Lachoong rivers which unite here. We have followed the former to its sources in Thibet, and taking up the latter at its origin on the Sikim side of the Donkiah Pass have come along it downwards. This has occupied twenty-two days. Rode our ponies for 2 miles after leaving Kedoom, and sent them back to Lachoong as the road was quite impracticable. At 4 miles crossed to west bank of the Lachoong by a cane suspension-bridge, and kept this side the remainder of the way. Total distance about 7 miles. Two fine cascades fall into the Lachoong at the bridge—W. bank. Heavy forest of birch, alder, oaks, hydrangea, *Bucklandia*, &c., with under jungle of small bamboo all the way, one *Bucklandia* measured twenty-one feet in circumference. The mountains above Chongtam are grassy to their summits—say to 8,000 feet. The ghoral and thar antelopes with the wild goat—jharal—are numerous. Elevation of Chongtam 5,000 feet. Temp. at noon 74°.

The Lachoong Phipun, a very good natured Bhotia, but rather eccentric, took great care of me all the way to-day, helping me over every bad place, and exclaiming at each: "I have but the size of my thumb to do for the Sahib now. Thank God we are near the end of the journey; if any thing should happen him in my district, I would cut my throat:" and then he would give me half dried unripe peaches out of the breast of his greasy Bukoo-Cloak, and expected me to eat them. His district extends from Choongtam to Donkiah, comprising the whole of the Lachoong valley. He rarely leaves Lachoong except to go to Thibet. He felt the heat very much; I enjoyed the genial warmth after our recent freezing.

*(To be continued.)*



*Mohammad's Journey to Syria and Professor Fleischer's opinion thereon.—By DR. A. SPRENGER.*

It has been stated by me in the *Zeitschr. d. deutsch. Morgent. Gesellsch.*, Vol. III. p. 454, and in my *Life of Mohammad*, p. 79, that Baḥyrá, whom ancient Christian writers call Sergius, accompanied Mohammad from Bostra to Makkah on his return from a journey which he made, when twelve years of age, with his uncle Abú Tálib. Professor Wüstenfeld in Vol. IV. p. 188 of the same journal denies the correctness of this statement. Professor Fleischer, who in a subsequent number, Vol. VI. p. 458, acts as arbitrator between us, allows that Wüstenfeld partly misunderstood the text to which I referred as authority, but, as it behoves an arbitrator, he puts me in the wrong as well, and decides that Baḥyrá did not go to Makkah. As the subject is of interest, I insert here the original records with literal translations. But in order to render it easier for the reader to understand the question, I may mention that it hinges on this. We are told that Baḥyrá warned Abú Tálib, the uncle and guardian of Mohammad, against the dangers which awaited his nephew in Syria, and upon this Abú Tálib caused Mohammad to “return to Makkah with him,” رده معه الى مكة. The dispute is whether the pronoun “with him” refers to Baḥyrá or to Abú Tálib, or in other words did Abú Tálib take his nephew himself back to Makkah, or did he send him back in charge of Baḥyrá? Professor Fleischer is of the former, I am of the latter opinion. It will be seen from the perusal of the original records that the question may be simplified by dividing it, viz. Has Abú Tálib himself taken Mohammad back to Makkah? or has he proceeded on his journey and attended to his mercantile affairs and sent him back? and if the latter, in whose charge has he sent him?

I. Tirmidzy in his *Sonan* edit. Dilly, A. H. 1266, p. 601, has the following tradition.

حدثنا الفضل بن سهل ابو العباس الاعرج البغدادي ناعبد الرحمن بن غزوان نا يونس بن ابي اسحاق عن ابي بكر بن ابي موسى الاشعري عن ابيه قال خرج ابو طالب الى الشام و خرج معه النبي صلى الله

عليه وسلم في اشيّاخ من قُرَيْش فلما اشرفوا على الراهب هبّط فحلّوا  
رحالهم فخرج اليهم الراهب وكانوا قبل ذلك يَمرون به فلا يخرج اليهم  
ولا يلتفت قال فهم يحكّون رحالهم فجعل يتخلّلهم الراهب حتى جاء  
فاخذ بيد رسول الله صلى الله عليه وسلم فقال هذا سيّد العالمين هذا  
رسول رب العالمين يبعثه الله رحمة للعالمين فقال له اشيّاخ من قُرَيْش  
ما علّمك فقال انكم حين اشرفتم من العقبة لم يبق حَجَر ولا شَجَر الاّ خرّ  
ساجدا ولا يسجدان الاّ للذبي واني اعرفه بخاتم النبوة اسفل من غُصُون  
كَتِفِهِ مثل النُّقَاحَةِ ثم رجع فصنع لهم طعاما فلما اتاهم به فكان هو في رِعيّة  
الابل فقال أرسلوا اليه فاقبل وعليه عَمَامَةٌ تُظِلُّه فلما دنا من القوم وجدهم  
قد سَبَقُوهُ الى فِئِ الشَّجَرَةِ فلما جلس مال فِئِ الشَّجَرَةِ عليه فقال انظروا  
الى فِئِ الشَّجَرَةِ مال عليه قال فبينما هو قائم عليهم وهو يُناشدهم ان  
لا يذهبوا به الى الرُّوم فانّ الرُّوم ان رَأَوْهُ عَرَفُوهُ بالصفة فيقتلونه فالتفت  
فاذا بسبعة قد اقبلوا من الرُّوم فاستقبلهم فقال ما جاء بكم قالوا جنّنا  
ان هذا الذبي خارج في هذا الشهر فلم يبق طريق الاّ بُعث اليه باناس  
وانا قد اخبرنا خبره بَعَثْنَا الى طريقك هذا فقال هل خلفكم احد هو  
خير منكم قالوا انما اخبرنا خبره بطريقك هذا قال افرايتم امرا اراد الله  
ان يقضيه هل يستطيع احد من الناس رَدّه قالوا لا قال فبايعوه واقاموا  
معه قال انشدكم بالله ايّكم وليّ قالوا ابو طالب فلم يزل يُناشده حتى  
رَدّه ابو طالب وبعث معه ابو بكر بلا وزرّده الراهب من الكعك والزَّيْت  
هذا حديث حسن غريب لا نعرفه الا من هذا الوجه

" I have been informed by Abú-lábbás al-Fadhil b. Sahl A'raj Baghdády who had it from 'abd al-Rahmán h. Ghazwán, and he had it from Yúnos b. Aby Isḥaq, and he had it from Abú Bakr b. Abú Músà al-Ash'ary, and he had it from his father that he (Abú Músà al-Ash'ary) said: Abú Tálíb went to Syria and the prophet went with him, in company of several Shaykhs of the Qoraysh tribe, and when they came to the Ráhib\* he came down. They encamped, and he came to them. Though they had frequently passed him before this, he had not been in the habit of coming out to them or of taking any notice of them. The Reporter continues: They encamped and he walked about among them until he came to the prophet, whom he took by the hand saying, This is the greatest man of the worlds, this is the messenger of the Lord of the worlds, God sends him out of mercy to the worlds. Some of the Shaykhs of the Qorayshites said to him, What tells you this? He answered, When you came forth from between those two hills, there was not a tree or a stone which did not prostrate itself before him, and they do not prostrate themselves before any one, but prophets, and I know him by the seal of prophetic mission, which is impressed upon him below the shoulder plates and resembles a pear. Then he returned and prepared food for them, when he brought it, he (Mohammad) was pasturing the camels. The Ráhib said Bring him to me; Mohammad approached and was shaded by a cloud. By the time he came, the others had retired into the shade of a tree, and when he sat down the shadow of the tree moved to him. The Ráhib said, Look, the shadow of the tree moves towards him. The Ráhib standing up and speaking most impressively continued: Do not go with him to Rúm (the Byzantine empire) for the people of that country when they see him will recognize him by his appearance and will kill him. He turned round and there were seven Rúmees, he went to meet them and said, What is your object in coming here?

\* Ráhib means a month, a hermit and a Christian generally, and Cawma'ah means a monastery and a hermitage, but more frequently the latter, particularly in Persian. Later authors by the way of embellishing the story, place Baḥyrá at the head of a monastery, but according to Zohry apud Sohayly, he was a Jew, and if later authors say he was a converted Jew; it is not to be supposed that they have any authority, it is merely one of their usual methods of reconciling discrepant accounts. It will be observed that the name of Baḥyrá does not occur in this tradition.



they answered, we have come, for this prophet is coming forth this month (to this country) and consequently men have been sent to every road. We have received intelligence (a description) of him and were sent on this road. The Ráhib said, Is there any one behind you who is better than you? They answered, Yes, the person who has pointed out to us that the prophet would be on this road. The Ráhib said, Do you think that if God wishes to do a thing, any human being can undo it? They answered in the negative. Then acknowledge him as a prophet said the Ráhib and stand by him. Then he said to the Qorayshites, I conjure you by God tell me who is his guardian? They pointed to Abú Tálib, and he urged him until Abú Tálib sent him back to Makkah. Abú Bakr sent Bilál with him and the Ráhib gave him provisions and eakes and oil for the road."

This tradition is also in the *Taysyr alwoçúl ilà aloçúl*, p. 458, with some unimportant variants, and there it is stated that it is also contained in the *original* collection of traditions of Razyn (died in 520), and it is also in the *Mishkàt*, Calcutta edition, IV. p. 638, and in Abú Hátim Ibn Habbán who flourished in the third century and quotes Abú Isháq (died in 188) as his authority; it would therefore appear that in the early ages of Mohammadanism it was the account most generally believed. The author of the *Içábah* says (apud Mawáhib allad.) that the Sanad of this tradition is so strong, that notwithstanding the anachronism which it contains, we must consider it as genuine, and he supposes that the words Abú Bakr and Bilál (the latter of whom was not yet born when Mohammad went the first time to Syria) are interpolated. The same seems to have been the opinion of the author of the *Bahjat almaháfil* who follows Tirmidzy, but omits the name of Bilál retaining that of Abú Bakr.

II. The following is the version of the story in Ibn Isháq :

قال ابن اسحق ثم ان ابا طالب خرج في ركب تاجراً الى الشام فلما تهيأ  
للهرحيل واجمع للمسير ضرب به رسول الله صلى الله عليه وسلم فيما  
يزعمون فرق له ابو طالب وقال والله لا اخرجن به معي ولا يفارقني  
ولا افارقه ابداً او كما قال فخرج به معه فلما نزل الركب بصوى من ارض

الشام و بها راهب يقال له بحيرا في صومعة له و كان اليه علم اهل  
النصرانيه و لم يزل في تلك الصومعة منذ قط راهب اليه يصير علمهم عن  
كتاب فيما يزعمون يتوارثونه كابراً عن كابرٍ فلما نزلوا ذلك العام بحيرا  
و كانوا كثيرا ما يهررون به قبل ذلك فلا يكلمهم ولا يعرض لهم حتى كان  
ذلك العام فلما نزلوا به قريبا من صومعته صنع لهم طعاما كثيرا و ذلك  
فيما يزعمون عن شئ رآه و هو في صومعته يزعمون انه رأى رسول الله  
صلى الله عليه و سلم حين اقبل و سحابة تظله من بين القوم  
في الركب ثم اقبلوا فذلوا في ظل شجرة قريبا منه فنظر الى  
الغمامة حين اظلمت الشجرة و تبصرت اغصان الشجرة على رسول  
الله عليه و سلم حتى استظل تحتها فلما رأى ذلك بحيرا نزل من  
صومعته و قد امر بذلك الطعام فصنع ثم ارسل اليهم فقال اني قد صنعت  
لكم طعاما يا معشر قريش فانا احب ان يحضروا كلكم صغيركم و كبيركم  
و عبدكم و حرکم فقال له رجل منهم و الله يا بحيرا ان لك لساناً اليوم  
وما كنت تصنع هذا بنا و قد كنا نمر بك كثيراً فما شانك اليوم فقال له  
بحيرا صدقت قد كان ما تقول و لكنكم ضيف و قد أحببت ان اكرمكم  
واصنع لكم طعاماً فتاكلون منه كلکم فاجتمعوا اليه و تخلف رسول الله صلى  
الله عليه و سلم من بين القوم لحدائث سنه في رحال القوم تحت الشجرة  
فلما نظر بحيرا في القوم لم ير الصفة التي يعرف و يجد عنده فقال  
يا معشر قريش لا يتخلفن احد منكم عن طعامي فقالوا له يا بحيرا ما  
تخلف عنك احد ينبغي له ان ياتيك الا غلام و هو احدث القوم سناً

فَتَخَلَّفَ فِي رَحَالِهِمْ فَقَالَ لَا تَفْعَلُوا ادْعُوهُ فَلْيَكْضُرْ هَذَا الطَّعَامَ مَعَكُمْ قَالَ  
فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ وَاللَّاتُ وَالْعُزَّى إِنْ كَانَ لِلْوُءَا بَذَا إِنْ يَتَخَلَّفَ ابْنُ  
عَبْدِ اللَّهِ بْنِ عَبْدِ الْمَطْلَبِ عَنْ طَعَامٍ مِنْ بَيْنِنَا ثُمَّ قَامَ إِلَيْهِ فَاحْتَضَنَهُ وَاجْلَسَهُ  
مَعَ الْقَوْمِ فَلَمَّا رَأَاهُ بِحَيْرًا جَعَلَ يَلْحَظُهُ لِحَظًا شَدِيدًا وَيَنْظُرُ إِلَى أَشْيَاءٍ مِنْ  
جَسَدِهِ قَدْ كَانَ يَجِدُهَا عِنْدَهُ مِنْ صِفَتِهِ حَتَّى إِذَا فَرَّغَ الْقَوْمُ مِنْ طَعَامِهِمْ  
وَتَفَرَّقُوا قَامَ إِلَيْهِ بِحَيْرًا فَقَالَ لَهُ يَا غُلَامُ اسْأَلْكَ بِحَقِّ اللَّاتِ وَالْعُزَّى إِنْ أَخْبَرْتَنِي  
عَمَّا اسْأَلُكَ عَنْهُ وَأَنَا قَالُ لَهُ بِحَيْرًا ذَلِكَ لِأَنَّهُ سَمِعَ قَوْمَهُ يَحْكُمُونَ بِهِمَا  
فَوَزَعُمَا أَنْ يُرْسَلَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ لَا تَسْأَلْنِي بِاللَّاتِ وَالْعُزَّى  
فَوَاللَّهِ مَا ابْغَضْتُ شَيْئًا قَطُّ بَغْضَهُمَا فَقَالَ لَهُ بِحَيْرًا فَبِاللَّهِ إِنْ أَخْبَرْتَنِي  
عَمَّا اسْأَلُكَ عَنْهُ فَقَالَ لَهُ سَلْنِي عَمَّا بَدَأَ لَكَ فَجَعَلَ يَسْأَلُهُ عَنْ أَشْيَاءٍ مِنْ  
حَالِهِ فِي نَوْمِهِ وَهَيْئَتِهِ وَأُمُورِهِ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْبِرُهُ  
فِيوَأَفِقَ ذَلِكَ مَا عِنْدَ بِحَيْرٍ مِنْ صِفَتِهِ ثُمَّ نَظَرَ إِلَى ظَهْرِهِ فَرَأَى خَاتَمَ النَّبِیَّةِ  
بَيْنَ كَتِفَيْهِ عَلَى مَوْضِعِهِ مِنْ صِفَتِهِ الَّتِي عِنْدَهُ قَالَ ابْنُ هِشَامٍ وَكَانَ مِثْلَ  
أَثَرِ الْمَحْجَمِ قَالَ ابْنُ اسْتِخْقٍ فَلَمَّا فَرَّغَ أَقْبَلَ عَلَى عَمِّهِ أَبِي طَالِبٍ فَقَالَ  
مَا هَذَا الْغُلَامُ مِنْكَ قَالَ ابْنِي قَالَ لَهُ بِحَيْرًا مَا هُوَ بِابْنِكَ وَمَا يَنْدُبُنِي  
لِهَذَا الْغُلَامِ إِنْ يَكُونُ أَبَوْهُ حَيًّا قَالَ فَانْهَ ابْنُ أَخِي قَالَ فَمَا فَعَلَ أَبَوْهُ قَالَ  
مَاتَ وَأُمُّهُ حَبْلَى بِهِ قَالَ صَدَقْتَ فَارْجِعْ بِابْنِ أَخِيكَ إِلَى بَلَدِهِ وَاحْذَرْ  
عَلَيْهِ يَهُودَ نَوَالَةَ لَيْلٍ رَأَوْهُ وَعَرَفُوا مِنْهُ مَا عَرَفْتُمْ لِيَبْعَثَنَّهُ شَرًّا فَانْهَ كَأَنَّ ابْنَ  
أَخِيكَ هَذَا شَأْنٌ عَظِيمٌ فَاسْرِعْ بِهِ إِلَى بَلَدِهِ فَخَرَجَ بِهِ عَمُّهُ أَبُو طَالِبٍ  
سَرِيعًا حَتَّى أَقْدَمَهُ مَكَّةَ حِينَ فَرَّغَ مِنْ تِجَارَتِهِ بِالشَّامِ فَوَزَعُمَا فِيمَا رَوَى

الذاس ان زَرَّيرَاو تماماً و دريسا و هم نفر من اهل الكتّاب قد كانوا راوا من رسول الله صلى الله عليه وسلم مثل ما رأى بحيرا في ذلك السفر الذي كان فيه مع عمّه ابي طالب فارادوه فردّهم عنه بحيرا و ذكّرهم الله و ما يجدون في الكتاب من ذكّره وصفته و انهم ان اجمعوا لما ارادوه لم يخلصوا اليه حتى عرفوا ما قال لهم و صدقوه بما قال فتركوه و انصرفوا عنه فشبّ رسول الله صلى الله عليه وسلم يكلاه الله و يحفظه و يحوطه من اقدار الجاهليه لما يريد به من كرامته و رسالته حتى بلغ ان كان رجلا افضل قومه مرّوه و احسنهم خلقا و اكرمهم حسبا و احسنهم جواراً و اعظمهم حِلماً و اصدقهم حديثا و اعظمهم امانة و ابعدهم من الفحش و الاخلاق التي تدنّس الرجال تذرّها و تكبرّها حتى ما اسمه في قومه الا الامين لما جمع الله فيه من الامور الصالحة

“Ibn Isḥāq says : After this Abú Tálíb went with a body of men riding on camels to Syria on commerce, and when they were preparing for the journey, the prophet clung to him as it is supposed, and Abú Tálíb was moved and said, “ I will take him with me and he shall not leave me, nor will I ever leave him,” or some thing to this effect. He went with him. When the caravan halted at Boḡrà in Syria, there was a Ráhib of the name of Baḡyrá in a hermitage which belonged to him, and to him had descended the knowledge of the Christians. There had always been a Ráhib in that hermitage to whom descended their knowledge (mysteries) there being a book in the hermitage which it is supposed they inherited from each other. When they encamped that year near Baḡyrá's hermitage, he prepared for them an ample repast. They had frequently past him, but he never spoke with them nor met them except this year. This, it is supposed was owing to certain things which he observed. It is supposed he saw the prophet from his hermitage as he approached with the caravan, and he was

shaded by a cloud whilst the others were not shaded. Then they approached and encamped under a tree near Baḥyrá and he witnessed how the cloud shaded the tree, and how the leaves became green over the prophet so as to afford him shade. When Baḥyrá saw this, he went down from his hermitage whilst the repast, which he had previously ordered, was being prepared, and went to them and said I have prepared a repast for you, O Qorayshites, and I wish that you may all be present small and great, free men and slaves. One of them said, You are coming out in grand style to-day, O Baḥyrá, you have never done any thing like it, though we frequently passed you, what are you about to-day? "It is true," replied Baḥyrá, "but you are my guests. I wish to honour you and have prepared a repast for you, come and partake all of it." When the others assembled, the prophet stayed away remaining with the baggage under the tree, he being the youngest. When the Ráhib looked about among them he did not observe the signs which were known to him, and which he had found on him, and he said O Qorayshites, has not some one stayed away from my repast? They answered, none has stayed away of those who ought to have come except a boy who being the youngest among us remained with the baggage. Baḥyrá said, do not do so, call him and let him be present at this repast. One of them said By al-Lát and al'ozzá he blames us for not having brought the son of 'abd Allah b. 'abd al-Mottalib to this repast with us. He took him by the hand and made him sit down with the others. When Baḥyrá saw him he looked very attentively at him, and he continued to look at certain peculiarities of his which he had found on him until the repast was over and the people dispersed. Baḥyrá went now to him and said, I conjure you by al-Lát and al'ozzá that you will give me the information which I ask you. Baḥyrá used this expression because he had heard his countrymen swear by those two idols. It is supposed that the prophet answered, Do not ask me by al-Lát and al'ozzá for nothing is more odious to me than these two idols. Baḥyrá said, Then by God give me the information I ask you for. Yes, said Moḥammad ask me by God. Baḥyrá now questioned him regarding his circumstances in sleeping and walking, and the prophet answered his questions, and all agreed with the description which Baḥyrá had of him. Then he examined his back and he saw the seal of prophecy between his two shoulders, precisely



corresponding with the description which he had of him. Ibn Hishám observes that it was like the mark left by cupping. Ibn Ishák continues, when he had done he accosted Abú Tálíb and asked what relation this boy was of his. He answered that he was his son. Baḥyrá said, The father of this boy cannot be alive. Abú Tálíb allowed that he was his nephew, "what has become of his father?" He died whilst his mother was pregnant with him, replied Abú Tálíb. He said "you are right, return with your nephew to your country and take care of the Jews. If they see him and they observe on him the signs which I have observed, they will destroy him. His vocation is high, and therefore hasten back with him to his country," when Abú Tálíb had concluded his affairs he returned fast with him to Makkah.

It is related by some that Zorayrá, and Tamám and Darysá, who were three believers in the Bible, observed when Moḥammad was on this journey with his uncle, the same signs which Baḥyrá had observed, and they formed the intention of murdering him, but Baḥyrá turned them away from Moḥammad. He put them in mind of God, and of the description and account given of Moḥammad in the Bible, and he explained to them, that they would not be able to carry their plans into effect. Convinced of what Baḥyrá said, they gave up their pursuit and returned.

Moḥammad grew up and God protected him, took care of him, and guarded him against the contaminations of paganism, on account of the miracles which he intended to work on him. He became distinguished among his countrymen for his humanity, morality of conduct, generosity in his intercourse with others, peacefulness with his neighbours, mildness of temper, and good faith, and truth, and no man was more remote from licentiousness or obscene actions than he; owing to these good qualities with which God had adorned him, he was called al-Amyu (the Trust-worthy.)"

Ibn Ishák's opinion is supported by Ibn al-Athyr in his *Kámil*, and by Chroniclers who follow Ibn al-Athyr as Abú-l-Fidá, and the author of the *Habyb alsiyár*, but by very few Biographers of Moḥammad; Ibn al-Athyr however gives the wonderful part of Tirmidzy's version of the story as well. Sohayly and the authors of the 'oyún al-Athar of the Tarykh Khamys and of the Insán al'oyún give both the version of Ibn Ishák and that of Tirmidzy, pointing out the anachronism of the latter without impugning the veracity of other details.

III. First tradition of Ibn Sa'd the Secretary of Wáqidy (I usually call him for the sake of brevity Wáqidy):

اخبرنا خالد بن خدّاش نا معتمر بن سليمان سمعت ابي يحدث  
عن ابي مجاز ان عبدالمطلب او ابا طالب شك خالد قال لما  
مات عبد الله عطف على محمد عليه السلام قال فكان لا تسافر سفراً  
الا كان معه فيه وانه توجه نحو الشام فنزل منزلاً فاته فيه راهب  
فقال ان فيكم رجلاً صالحاً فقال ان فينا من يقرى الضيف ويفك  
الاسير ويفعل المعروف او نحواً من هذا ثم قال ان فيكم رجلاً صالحاً  
ثم قال اين ابو هذا الغلام قال فقال هأنذا وليه او قيل هذا وليه قال  
احتفظ بهذا الغلام ولا تذهب به الى الشام ان اليهود حسدوا نبي  
اختناهم عليه قال ما انت تقول ذلك ولكن الله يقول فرده قال  
اللهم اني استودعك محمدًا ثم انه مات \*

"I have been informed by Khálid b. Khodásh on the authority of Mo'tamir b. Solaymán, who said that he heard his father relating from Abú Moljaz that 'abd al-Mottalib or Abú Talib [Khálid doubts which of the two] was kind to Mo'hammad after the death of 'abd Allah (his father), and, he continues, he did not go on a journey but he took him with him, one day he went to Syria, and he encamped in a place, and there came a Ráhib (hermit or monk) to him and said; "there is a godly man among you." The Arab answered, "there are men among us who are hospitable, and release prisoners and do what is right," or some thing to this effect. He repeated "There is a godly man among you," and continued "where is the father of this boy?" The Arab answered, "I am his guardian" or it was said, "This is his guardian." The Ráhib said, "Take care of this boy, do not take him to Syria, the Jews are jealous of him, and I am afraid of them for him." The Arab answered, "It is not you who says this, but it is God" and he caused him to return to Makkah. The hermit said, "O God, I commend to you Mo'hammad" and died.

## IV. Second tradition of Ibn Sa'd (i. e. the Kátib of Wáqidy).

احبنا محمد بن عمر حدثني محمد بن صالح بن عبد الله بن جعفر و ابراهيم بن اسماعيل بن ابي حبيب عن داود بن الحصين قالوا لما بلغ رسول الله صلى الله عليه وسلم اثني عشرة سنة خرج به ابو طالب الى الشام في العير التي خرج فيها للتجارة و نزلوا بالراغب بـحيرة فقال لابي طالب في النبي صلى الله عليه وسلم ما قل و امره ان يحتفظ به فردّه ابو طالب معه الى مكة و شب رسول الله صلى الله عليه وسلم مع ابي طالب يكلوه الله و يحفظه و يحوطه من امور الجاهلية و معآيها لما تريد به من كرامته و هو على دين قومه حتى بلغ ان كان رجلاً افضل قومه مروةً و احسنهم خلقاً و اكرمهم مخالطةً و احسنهم جواراً و اعظمهم حلماً و امانةً و اصدقهم حديثاً و ابعدهم من الفحش و الاذى ما رآني ملاحياً ولا ممارناً حتى سماه قومه الامين لما جمع الله له من الامور الصالحة فيه فلقد كان الغالب عليه بمكة الامين و كان ابو طالب يحفظه و يحوطه و يعصده و ينصره الى ان مات •

“I have been informed by Mohammad b. 'omar (i. e. Wáqidy) that he was informed by Mohammad b. Ġálih b. 'abd Allah b. Ja'far and by Ibráhyim b. Ismáyl b. Abú Habyb who (both) had it from Dáwúd b. al-Ḥoṣayn: when the prophet was twelve years of age Abú Tálib took him to Syria in company with the caravan with which they proceeded thither for the sake of commerce, they encamped at the Ráhib Baḥyrá, and the Ráhib told Abú Tálib regarding the prophet what he told him, and recommended him to take care of him, and in consequence *he (Abú Tálib) caused him (Mohammad) to return to Makkah with him.* The prophet grew up with Abú Tálib and God protected him, and took care of him, and guarded him against the practices of paganism and its abominations, on account of the



miracles which he intended to work on him. But he followed nevertheless the religion of his countrymen. But he became under the protection of God, distinguished among them for his humanity, morality of conduct, generosity in his intercourse with others, peacefulness with his neighbours, mildness of temper and good faith and truth, and no man was more remote from licentiousness or obscene actions than he, he was never seen disputing or quarreling with any one. Owing to these good qualities with which God had adorned him, he was called al-Amyu (the Trust-worthy) and he generally went in Makkah by this name. Abú Tálíb guarded him, and took care of him, and supported him, and assisted him, and until he (Abú Tálíb) died."

No author I know of, except Ibn Hajr, even alludes to these two traditions of Ibn Sa'd because the statement that Mohammad was an idolater, was a scandal in the eyes of the true believers. They do not follow the traditions of Wáqidy because they are too true, and they distrust the version of Ibn Isháq because the falsehood is too glaring and it is perfectly unsupported by authority.

V. In the Mawáhib alladonayyah the commencement of another original record is mentioned which it would appear has been preserved by Ibn Aby Shaybah it runs :

ولما بلغ صلى الله عليه وسلم اثنا عشرة سنة خرج مع عمه ابي طالب الى الشام حتى بلغ بصرى فراه بحيرا الراغب واسمه جرجيس فعرفه بصفته فقال وهو اخذ بيده هذا سيد العالمين هذا يبعثه الله رحمة للعالمين فقبل له وما علمك بذلك فقال انكم حين اشرقتم به من العقبة لم يبق شجر ولا حجر الا خرّ ساجدا ولا يسجد الا لنبى واني اعرفه بخاتم النبوة في اسفل من غصروف كتفه مثل النفاحة وانا فجده في كنفنا وسأل ابا طالب ان يرده خوفا عليه من اليهود \* لحدِيث رواه ابن ابي شيبة \*

This tradition has been copied with a few variants by Nawawy *Biogr. Dict.* edit. Wüstenf, p. 32, but the authority is not stated there, and we find an addition which is to our purpose, viz, فردّه "and consequently Abú Tálíb *did send* him back." If فردّه is to be translated "and consequently he *took* him back to Makkah," it implies that he had intended to leave him in Syria. This version is partly support-

ed by Abú l-Sa'adat Ibn al-Athyr. He says in his *Jámí' aloçûl*, II. 3:   
 وكان خرج به عمه ابو طالب تاجرا الى الشام وله ثلث عشرة سنة فوافى بحيرا   
 الراهب يتديما فعرفه بعلائم النبوة والصفة التي عذده فلم يزل يناشد ابا طالب   
 حتى رده الى مكة فاقام يوما الى ان بلغ خمسا وعشرين سنة

“His uncle Abú Tálíb was gone with him to Syria on commerce. He was then thirteen years of age, the Ráhib Baḥyrá saw him and observed that he was an orphan, and he recognized him by the signs of prophecy, and by the description which he had of him, and he did not cease to urge upon Abú Tálíb until he (Abú Tálíb) caused him to return and he remained at Makkah until he was twenty-five years of age.”

These are all the *original* accounts which are available for me. Tabary furnishes no additional information. This historian usually gives all the conflicting traditions on a question, and then his own views thereon. It is likely that he has done the same in this instance. He gives the story in the version of Ibn Isháq, but unfortunately just where it ends, two pages are wanting in my MS. These two pages in all probability contained the other versions current in those days.

All accounts agree that Moḥammad instead of proceeding on his journey precipitously returned to Makkah, some say from Balqá, others from Kafr, and others say from Bostra, and it is this circumstance which served as a peg on which to fasten the marvelous portion of the story, Baḥyrá's recognition of the prophet in the boy. It will probably never be possible to ascertain the *real* cause of this precipitous return, but that Abú Tálíb took measures that his nephew should return to Makkah sooner than it was originally intended, is certain, unless the whole journey is a fiction.\* In the first two traditions, it is

\* It is stated in the Içábah that there is a tradition extant, resting however on weak authority that Moḥammad met Baḥyrá again, when he went the second time to Syria for Khadyjah. The Biographers of Moḥammad state that he met in his second journey to Syria, the monk Nestúr and they repeat nearly the same miracles and adventures, which they relate of his first journey. Maracci has thereby been induced to identify Baḥyrá and Nestúr, and to suppose that Nestúr means simply that Baḥyrá was a Nestorian. Considering that the oldest and most authentic tradition on this journey that of Tirmidzy, contains the greatest number of marvels, it is not at all unlikely that the first journey to Syria is altogether apocryphical and that it has been invented with the view of covering the real facts regard-

distinctly expressed, and in the last two Abú Tálíb immediately assents when Baḡyrá urges the necessity, that he should leave Syria without delay. Leaving Wáqidy's traditions out of the question, the statement as to whether he was sent back by Abú Tálíb, or whether Abú Tálíb went himself back with him are divided. Abyáry and the authors of the *Rawdhat al-Azḡáb*, of the *Madárij alnobúwat*, of the *Ma'árij alnobúwat*, and of the *Rawdhat alḡafá*, first Bombay edit. II. p. 38, and of the *Insán al'oyún* say, that there are two versions extant, viz. some say that Abú Tálíb went himself, others that he sent him back with a body of men and continued his journey to Syria. The words of Abyáry are, قَعْنَدَ ذَلِكَ قَيْلٌ بَعَثَهُ أَبُو طَالِبٍ مَعَ بَعْضِ غُلَمَائِهِ إِلَى الْمَدِينَةِ وَقَيْلٌ خَرَجَ بِهِ هُوَ حَتَّى أَقْدَمَهُ مَكَّةَ إِلَى أَنْ يَفْرَغَ مِنْ تِجَارَتِهِ بِالشَّامِ and the words in the *Madárij* are, پَسِ ابُو طَالِبٍ مَتَاعَ خُودِ رَا دَرِ بَصْرَى بِفَرُوخَتِ وَبِمَكَّةَ بَا زَ گِشْتِ وَ رَوَايَتِی آنَسْتُ کِه ابُو طَالِبِ آنِ حَضَرْتُ رَا بِجَمَاعَتِ بِجَانِبِ مَكَّهَ بَا زَ کَرْدَانِیدِ وَخُودِ بِطَرَفِ شَامِ رَفْتُ Kázerúny in the Persian translation, and the author of the *Tarykhe Ja'fary* avoid the difficulty, the former by saying "they took him back باز آوردند without delay to Makkah," and the latter by saying "he went back to Makkah."

The balance of evidence however is decidedly in favour of Moḡammad's having been *sent* back, and that Abú Tálíb continued his journey and attended to his affairs, for we have exclusive of Wáqidy's tradition, two original accounts, that of Tirmidzy, and that of Ibn Aby Shaybah condensed by so high authorities as Nawawy and Abú Sa'adat against the single testimony of Ibn Isḡáq, which is supported only by men who have not made a special study of the traditions, and of the biography of the prophet. Probability too is in favour of his having been *sent* back. The roads from Syria to the *Hijáz* were safe, being under the protection of the Ghassáuitic kings, and the intercourse was very frequent, so that there would have been constantly opportunities of sending back a boy who being twelve years of age, could take care of himself. It would have been perfectly superfluous for Abú Tálíb to retrace his steps himself a day sooner than he found it expedient. If it

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ing Moḡammad's connexion with Sergius, which began on his journey for Khadyjah. It is remarkable that in the 70th chapter of Mas'údy and in Bal'amy's *Tabary* only the second journey is recorded, and that no mention is made of the first.

should be said, he did not return before it was convenient, I would answer there was no necessity for prominently mentioning that Mohammad returned to Makkah unless Abú Tálíb intended to leave him in Syria and this was certainly not the case.

Wherever the word رَدَّ occurs in connexion with this story if translated by "Abú Tálíb went back with him," it would give a forced unnatural and incomplete sense, and I therefore think, that it is invariably to be rendered by "he sent him back." Thus clearest of all in Tirmidzy (p. 578 *supra*), but also in the first tradition of Wáqidy, thus in that of Ibu Aby Shaybah, thus in Nawawy, and thus in Abú-l-Sa'ádat, and finally thus in the second tradition of Wáqidy, where رَدَّ رَدَّ can have no other meaning than Abú Tálíb sent Mohammad back to Makkah with Baḡyrá, *hoc est quod erat demonstrandum*.

But there are much stronger grounds in support of my opinion. The Christians of Syria charged the prophet of the Musalmáns with having received his inspirations from an apostate Christian monk of the name of Sergius. I believe the first author who mentions this fact is Joannes Damascenus, who lived at the court of the Omayyide Khalífs. He was prior to any Arabic biographer of Mohammad, and had the very best opportunities of obtaining information. But having no books to refer to, I am unable to ascertain whether Sergius is mentioned by him and in what terms. It is however of no consequence by which Christian author the fact is first mentioned, for we obtain a testimony from the camp of the enemy. Mas'údy who wrote in the first half of the fourth century of the Hijrah, tells us very significantly, that Baḡyrá was the person whom the Christians call Sergius. Well, the Christians were talking at that time with the Mohammadans of a Sergius. This is quite enough for our purpose. Mas'údy, Ibn Bába-wayh and others place Baḡyrá among those men whom Mohammad and his followers venerated, because they believed in the unity of God (denying the trinity), and were in fact Moslims before he received his mission. Ibn Qotaybah, edit. Wüstenf. p. 28, my edit. p. 41, the earliest Mohammedan historian, whose work we have, unwittingly confirms this statement. Are we to believe the fables which the Musalmáns tell us regarding Baḡyrá, or are we to suppose that there was another cause for his canonization than one incidental meeting with the prophet and his phrenologizing on him, and pointing out the pomps or his back



as Ibn Ishâq would have it? Or are we in spite of the sickly liberality of modern times, to give due weight to the charges of the Christians against him, and suppose that the esteem which the Musalmâns had in the earliest time for Sergius, was due to his connexion with Moḥammad of which later ages were ashamed, being anxious to make their prophet more and more supernatural. One tradition makes Baḥyrá die to get rid of the charge, another sends Bibál, who was not yet born with Moḥammad to Madynah, and a third one sends Abú Tálíb himself. The last version runs smoothest, but it is the latest. The fact of Moḥammad's having been sent back to Makkah by Abú Tálíb was probably too well known in the earliest ages of the Islâm, than that it would have been safe then to invent it.

But even Arabic authors afford us some proofs that Baḥyrá was at Makkah during the time of Moḥammad. In the *Rawdhat al-aḥbâh* he has the Kunyah of Abú 'addás, that is to say, it is stated that he was the father of 'addás, and we find at Makkah a Christian of that name who plays a most mysterious part in the life of the prophet. Surely had Ibn Ishâq not had some thing to conceal regarding him, he would not have trespassed so far on our credulity, as to try to make us believe that though 'addás had all along lived at Makkah, it was only eleven years after Moḥammad had proclaimed himself a prophet that he heard of it the first time!—If my memory does not deceive me, Baḥyrá is mentioned in a Zaydian chronicle, which had been lent to me by the late Mowlawý 'abd al-Raḥym, among those persons who died between the first revelation and the assumption of the prophetic office of Moḥammad. Ibn Hajar says of Baḥyrá in the *Iḥṣâb* ما ادري ان رگ البعثة ام لا “I do not know whether he lived to the mission or not.” An important fact is related in the *Iḥṣâb* on the authority of Máwardy and Abú Músà. Abrahah the king of Abyssinia sent a deputation to Moḥammad which was headed by Ja'far, among those who composed it, we find the name of Baḥyrá. The learned Ibn al-Athyr identifies him with Baḥyrá of Bostra. The author of the *Iḥṣâb* thinks, that they are two distinct persons, but his sole reason for such distinction is, that the one was in Abyssinia, and the other in Syria. If Baḥyrá came to Makkah with Moḥammad, and remained there until the persecution against the new doctrine began, he would have had no other choice than to take flight to Abyssinia with or before the other

Musalmán's who had no protection, this reason therefore falls to the ground.

It has already been stated that the tradition of Tirmidzy is the most authentic. It was in the third century of the Hijrah traced through different authorities to 'alyy (see Taysyr) and to Abú Músà Ash'ary, and we have evidence that it had been taken to paper at the very latest, about the middle of the second century. The first tradition of Wáqidy p. 585 and that taken from the Mawáhib do not essentially differ from it, and may be considered condensed fragments of the same tradition.

The second tradition of Wáqidy bears equally the stamp of high antiquity, and admitting as it does that Moḥammad was in his youth an idolator that of truth. Moreover it had been handed down by the most respectable authorities. Wáqidy who was born in A. H. 130 had it from two men, who cannot be supposed to have conspired to deceive him, this version of the story must therefore have existed in the first century of the Hijrah.

It appears then that in the first century, two versions were extant, represented by Tirmidzy and Wáqidy, and on examining the account of Ibn Isḥáq, we find that it is composed of these two. The first part contains an embellished version of Tirmidzy's tradition, and the conclusion agrees literally with Wáqidy's. But there are some additions. No authority is stated in support of them, but they are cautiously introduced by "it is supposed." The Musalmán's are scandalized at the idea that Moḥammad should ever have worshipped idols, and therefore not only is the passage of Wáqidy omitted in which it is allowed that he had done so, but it is said that Moḥammad reproved the Monk (or Hermit) for swearing by al-Lát and al'ozzá. (Later authors have improved on Ibn Isḥáq, and assert that Moḥammad refused to swear by these two idols, when required to do so by a merchant). It is no doubt the same spirit of dishonesty which manifests itself in this addition, which induced Ibn Isḥáq to state that Abú Tálíb returned fast with him to Makkah instead of the words "he sent him back, &c." as he found in the two traditions which he followed. By these means and by omitting in another part of his work the very mention of the deputation of Abrahah of which Baḥyrá was a member, he got over the charges of the Christians against the prophet.

*On the Meteorology of Rampore Bauleah, for the year 1851.—By*  
J. R. BEDFORD, *Esq. Assistant Surgeon, Bengal Army.*

The following reductions are obtained from observations made at Rampore Bauleah, the principal town of Zillah Rajshahye. Newman's standard Barometer and carefully compared Thermometers were employed. Time was determined by observations of the rising and setting sun. The Barometric observations have been reduced to 32°.

Rampore Bauleah is in latitude 24° 21' 26" N., and longitude 88° 37' 45" East, having an elevation of 65.8 feet above the sea level.

The station is bounded on the South by the Ganges—five miles broad in the rains; to the North, East and West by a well cultivated flat country studded with large trees.

The Barometer and Air Thermometer were placed in a small room of a pukka house, open to the air, without being exposed to the breeze. The Pluviometer and Vane were distant from any object likely to interfere with their indications.

The wind's force was noted according to the Admiralty symbols, which necessarily afford an imperfect expression to a land's-man.

The "Term observations" are wanting on several occasions during the year, owing to my forced absence from home; and December is altogether excluded for the same cause.

Dr. Buist tells us, in his Manual of Physical Research for India, that "at Aden there is a departure from the law," which seems to obtain in nearly all parts of India, the maximum depression for the year occurring, not in January, but in February; the minimum in July instead of June. It is much the highest in December, but makes a plunge down in January to recover itself again in February, "afterwards descending regularly to its minimum." A glance at the accompanying Barometric diagram will show that such a curve did not take place at Rampore Bauleah at either of the periods named.

One remarkable atmospheric disturbance took place during the year, viz. on the 22nd, 23rd and 24th of October, which I was prevented from observing in the consecutive way I could have wished. The lowest Barometric reading noticed on that occasion was 29.586 corrected for temperature at 4 P. M. of 22nd, or .155 below the mean of that hour for the month.



The principal Meteorological characteristic of the year was great heat, combined with a diminished rain-fall. The former appeared rather to depend upon the unsteadiness and small mean force of wind, than upon actually increased temperature. The sensation of heat at night was at times almost unbearable. During the month of September the Thermometer in an open verandah stood on several occasions as high as  $90^{\circ}$  at 1 A. M. The so-called hot winds began to blow from W. and S. W. in April, and continued unsteadily until the end of May. The relative frequency of their direction will be at once seen by observing the number of "days of prevailing winds" for these months contained in the appended "mean observations." Their formation in Rampore Bauleah would seem to be chiefly due to the large sandy churs forming on the fall of the Ganges to South and West, and not to a continuation of those of the Upper Provinces. This however is a subject deserving of further investigation. It is more than probable that the stream of hot air constituting the hot winds of Upper India is bounded by the Rajmahal Hills on the South, and that whatever approximation to them may occur in the Gangetic delta is due to purely local causes. Their notable effect in Rampore Bauleah was to raise the mercury in Black Bulb and Air Thermometers apparently in the direct ratio of their force.

It is not an unimportant element of this climate to determine the mean fall of Thermometer subsequent to North-Westers or heavy falls of rain. My observations are not yet sufficiently full, to claim perfect reliance, but as far as they have gone, the result is  $5^{\circ}$  in a Thermometer placed in open room, and free from influence of reflected heat.

The indications of the Black Bulb Thermometer are so liable to be interfered with by passing clouds or haze, that it becomes very difficult to exhibit a true mean. As the diagram appended to this paper will show, however, they rise to a great altitude in April and May, and possess even a larger proportionate one in October and November when compared with the Mean, or Maximum and Minimum curve of Air Thermometer. Dr. Hooker, in a paper published in the Society's Journal, during his stay in this country, says, "at  $9\frac{1}{2}$  A. M. the Black Bulb Thermometer rose in the sun to  $130^{\circ}$ . The morning observation before 10 or 11 A. M. always gives a higher result than at noon, though the sun's declination is so considerably less, and in the hottest

Diagram exhibiting the Maximum and Mean Temperature in Sun's rays and the Mean, Maximum & Minimum

Temperature in Shade for each Month of 1861 at Rangoon Burmah, BENGAL.

REMARKS.

Maximum Temperature in Sun's rays

Mean " "

Maximum & Minimum Temp in shade

Mean Temperature in shade

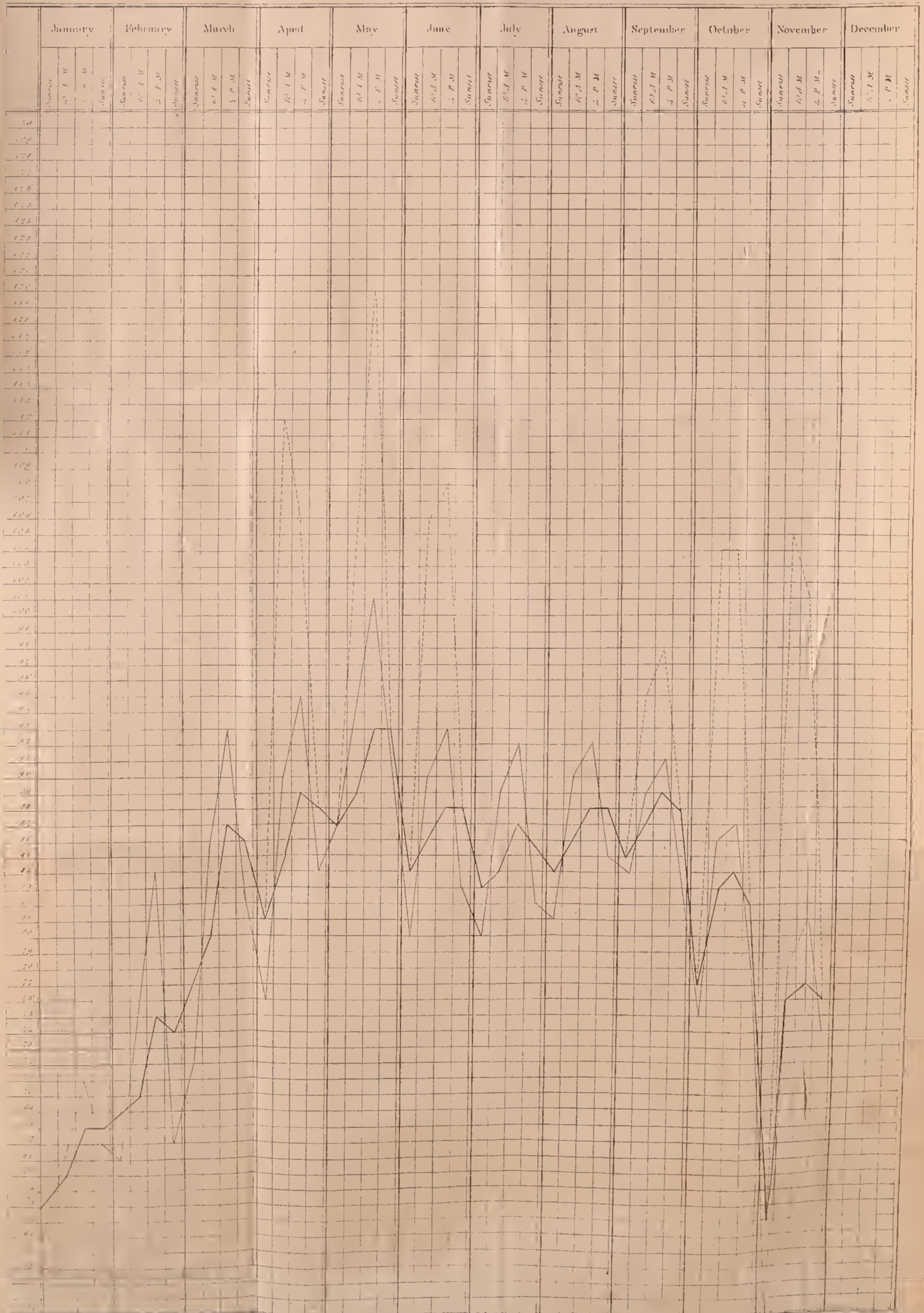






DIAGRAM exhibiting the MEAN MAXIMUM and MINIMUM Barometric readings for each Month of 1877 at Rangoon Bay, BENGAL.

NOTE. The even line indicates Mean reading of Barometer.  
The dotted line indicates Sea 9.36m reading of DP.





part of the day it is lower still ( $3\frac{1}{2}$  P. M.  $109^{\circ}$ ), an effect no doubt due to the vapours raised by the sun, and which equally interfere with the Photometer observations."

The observations subsequently recorded and exhibited in the diagram, will not be found to agree with this, as in three months out of five the Maximum reading in sun's rays was obtained at 4 P. M. and the Mean Maximum in two months out of five of that hour. The mean of Black Bulb Thermometer has been in every case computed from observations made under a cloudless sky, or at least one in which no visible barrier interfered with the direct solar rays. Even under these conditions, however, the mercury exhibited great varieties in height—a fact due, I presume, to some passing haze not visible to the eye. It is worthy of being noted that on every occasion on which the sky became obscured with dark heavy storm clouds, the reading of Black Bulb fell to the same level with that of the Thermometer in shade, proving their impenetrability to even the fierce sun of the Tropics.

In the absence of an Anemometer all record of the "wind's force" must be defective. The mean strength for the year tested by the Admiralty scale, would not be considerable. The characteristic storm-cloud consisting of one long roll of cloud, often stretching from one point of the sensible horizon to the other, generally known by the name of North-Wester, by no means invariably come from that quarter. The originating points stood in the following order as regards frequency: 1. North-West; 2. West; 3. South-West; 4. South; 5. South-East. Their rate of movement is deserving of investigation. The wind accompanying them is frequently not sensible, until the anterior part of the storm-cloud has passed the zenith. They are not invariably accompanied by rain. It would be interesting to ascertain the points and modes of origin of these peculiar storm-clouds. Their existence and advent are common in every part of Bengal, but we possess no knowledge of their commencement. Again how far do they continue in their course unbroken? As well as I have been able to trace them from one sensible horizon to the other no change occurs in their formation.

The total rain-fall for the year was only 34.61, and the number of days in which rain fell 56.'

Mean observations computed from the Meteorological Register kept at the Civil Assistant Surgeon's Office Rajshaye for the month of January, 1851.

1	2	3	4	5														
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of Prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.							
Sunrise.	...	63	0	5	0	1	0	0	0	0	4	30.112 to 29.859	61° to 71° 10°	7°	63° to 68° 6°			
10 A. M.	30.04	65	0	3	0	1	0	0	0	3	5							
4 P. M.	29.931	68	0	3	0	5	0	0	0	0	2							
Sunset.	..	68	0	3	0	3	0	0	0	0	2							

Term observations, January 21st, 1851.

Hour.	Barometer reduced.	Thermometer in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6	30.	66	...	0	0	Clear.	
8	30.03	64	...	E.	1	0	
9	30.09	65.5	...	W.	1	c	
10	30.08	66.30	...	N. W.	1	c	
11	30.06	68	...	N. W.	1	c	
12	30.02	69	...	N. W.	1	b	
1	30.	70	...	N. W.	1	b	
2	29.98	70	...	N. W.	1	b	
3	29.96	70	...	0	0	b	
4	29.96	70	...	N. W.	1	b	
5	29.96	70	...	0	0	b	
6	29.96	69	...	0	0	b	
7	29.97	69	...	W.	1	b	
8	30.	68	...	W.	1	b	
9	30.02	68	...	0	1	b	
10	30.02	67	...	0	0	0	
11	30.03	67	...	W.	1	b	
12	30.03	67	...	0	0	0	
1	30.01	67	...	W.	1	c	
2	30.01	66.50	...	W.	2	c	
3	30.01	66	...	0	0	c	
4	30.00	66	...	0	0	c	
5	30.	66	...	0	0	c	
6	30.03	66.30	...	0	0	0	



## Mean observations for the month of February, 1851.

1	2	3	4	5															
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of Prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. of 24 hours.	Mean do. do. of the month.	Max. Temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.	
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.								
Sunrise.	...	69	...	4	...	1	...	...	...	...	...	4	30.072 to 29.661	19°	10°	69° to 75° 7°	...	1.30	3
10 A. M.	29.918	70	...	5	...	...	...	...	...	...	...	5	...	...	...	...	...	...	...
4 P. M.	29.791	75	...	2	...	...	...	1	...	...	...	12	...	...	...	...	...	...	...
Sunset.	...	74	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

## Term observations, February 21st, 1851.

Hour.	Barometer re- duced.	Thermometer in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6 A. M.	0	0	...	0	0	0	
7	29.93	68	...	N. W.	1	b	
8	29.97	68	...	W.	1	b	
9	29.99	69	...	W.	1	b	
10	30.	71	...	W.	3	b	
11	29.97	72	...	W.	3	b	
12	29.95	72 $\frac{1}{2}$	...	W.	3	b	
1	29.91	74	...	W.	3	b	
2	29.89	75	...	W.	3	b	
3	29.87	75	...	0	0	b	
4	29.87	76	...	0	0	b	
5	29.87	75 $\frac{1}{2}$	...	0	0	b	
6	29.88	74	...	0	0	b	
7	29.90	73 $\frac{1}{2}$	...	0	0	b	
8	29.93	73	...	S.	1	b	
9	29.94	73	...	S.	1	b	
10	29.94	72 $\frac{1}{2}$	...	0	0	0	
11	29.93	72	...	0	0	0	
12	29.89	70 $\frac{1}{2}$	...	0	0	0	
1	29.92	69 $\frac{1}{2}$	...	0	0	0	
2	29.90	69	...	0	0	0	
3	29.83	69	...	0	0	0	
4	29.87	69	...	0	0	0	
5	29.87	68	...	0	0	0	
6	0	0	...	0	0	0	

*Mean observations for the month of March, 1851.*

1	2	3	4	5								6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. Temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
Sunrise. 10 A. M. 4 P. M. Sunset.	0 29.857 29.724 0	77 80 87 86	0 0 0 0	0 0 0 0	0 1 1 0	0 2 2 0	3 2 0 0	3 2 0 0	1 1 0 0	0 0 1 0	2 2 0 0	2 11 6 0	28 11 6 0	29.969 to 29.499	72 to 93 22°	15°	10°	0	.20	1																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										

*Term observations, March 21st, 1851.*

[illegible]

## Mean observations for the Month of April, 1851.

1	2	3	4	5														
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. Temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.							
Sunrise.	...	81	0	0	1	0	5	1	0	5	0	29-917 to						
10 A. M.	29.734	85	112	0	1	0	11	2	3	5	0	29-45	76° to 95°					
4 P. M.	29.622	89	106	0	1	1	5	0	0	6	0		20°					
Sunset.	...	88	0	0	0	0	2	0	0	4	0		12°					
														9°				
															123°			
															1.10			
																3		

## Term observations, April 21st, 1851.

Hour.	Barometer reduced.	Ther. in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6 A.M.	29.678	80	75	0	0	g	
7	29.694	81	103	0	0	b	
8	29.709	82.5	110	0	0	b	
9	29.711	84	112	S.	1	b	
15	29.715	0	0	0	0	0	
30	29.708	0	0	0	0	0	
45	29.701	0	0	0	0	0	
10	29.699	85	112	S.	2	b	
11	29.686	86	114	S.	2	b	
12	0	0	0	0	0	0	
1	29.632	88	102	S.	2	c	
2	29.584	88.75	120	S.	1	b	
3	29.553	90	112	E.	2	c	
4	29.522	90	111	E.	2	b	
15	29.513	0	0	0	0	0	
30	29.511	0	0	0	0	0	
45	29.509	0	0	0	0	0	
5	29.507	90	102	S.	1	b	
6	29.507	89	90	S.	1	b	
7	29.593	86	0	N. W.	2	g. t. l.	Storm from N. W. blowing with No. 8 force.
8	0	0	0	0	0	0	
9	0	0	0	0	0	0	
15	0	0	0	0	0	0	
30	0	0	0	0	0	0	
45	0	0	0	0	0	0	
10	29.607	72	0	E.	3	b	
11	29.609	72	0	E.	3	b	
12	29.617	72	0	E.	2	b	
1	0	0	0	0	0	0	
2	0	0	0	0	0	0	
3	0	0	0	0	0	0	

*April 2nd.*—A strong breeze sprung up at 10 last night from N. E., continuing till this morning. 5th. Breeze of 4 force from E. from 8 P. M. until 10 P. M. 7th. Wind No. 3 from E. from 9 P. M. until 12 midnight. 9th. Blowing in gusts between 12 and 4 P. M. 12th. Wind hot all day. 14th. At 2 P. M. very gloomy. At 5 P. M. cleared off without rain. At 6 P. M. a strong wind of No. 8 force from 8 till 7½ P. M. 16th. At 5 P. M. a strong breeze of No. 5 force blew from E. until midnight. 17th. 2 P. M. became cloudy. At 3 rain and hail for 5 minutes, each hailstone spherical or discoid, presenting in centre small opaque point. 3 h. 5 m. rain ceased; wind N. E. blowing strong until midnight. 18th. A breeze of No. 5 force from 6 P. M. until 9 P. M. 19th. A wind of No. 8 force from S. from 6 to 8 P. M. Much thunder and lightning till 10 P. M. 20th. Blowing No. 8 from 6 to 10 P. M. S. 28th. A North-wester at 6 P. M.

*Mean observations for the month of May, 1851.*

1	2	3	4	5								Extreme Barometrical range of the month.	Extreme Thermometrical do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.														
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.							
Sunrise.	...	87	0	0	1	0	0	0	0	0	1	29.750 to 29.331	87° to 101° 15°	11°	7	130°	1.60	2
10 A. M.	29.609	89	110	0	0	0	7	6	6	0	2							
4 P. M.	29.483	93	120	0	0	0	6	2	3	0	0							
Sunset.	...	93	0	0	0	0	2	2	0	1	0							

5th. At 8 P. M. strong S. wind of No. 4 force. 9th. Hot wind during day; cool at night. 10. Ditto. 11th. Hot wind all day. From 7 till 10 P. M. quite still. 12th. Hot wind during day. From 5 till 10 P. M. still. 13th. Hot wind. 14th. Ditto. 15th. Ditto. 16th. Storm with thunder from W. 2 to 3 P. M.; no rain. 18th. Strong breeze from S. E. at 9 P. M. all night. 19th. Strong breeze from E. at 6 P. M. fresh and cool. 20th. No hot wind. Storm at 4 P. M.

*General character of month.*

The heat experienced has been unusually great and the commencement of the rain much delayed. Up to the 21st the hot winds blew steadily always from the S. W. and W. and with considerable strength as shown by the numerical force. Many of the evenings were perfectly still, the breeze rising at 8 or 9 p. m. and blowing coolly all night, reducing the Thermometric reading by midnight to 8.4. The hot winds at Bauleah are principally due to the large sandy churs in the vicinity to S. and W. of station. *Barometer*; on the 10th 12th 14th 16th 25th. The reading was lower at sunset than at 4 p. m. *Thermometer* on the 10th Inst. It reached the unprecedentedly high reading of 101 in the shade, which seems to have been due to the force of the hot wind which is marked 6 on that day. It will be seen that the reading in sun's rays was by no means high on the same date, amounting only to 116.°

*Mean observations for the month of June, 1851.*

1	2	3	4	5															
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.	
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.								
Sunrise.	...	83	0	0	0	0	1	6	0	1	0	29.688 to	80° to 93°	10°	5°	111°	6.88	11	
10 A. M.	29.518	86	106	0	1	0	6	8	4	3	0	29.283	14°						
4 P. M.	29.434	88	108	0	0	0	3	11	2	6	1								
Sunset.	..	88	0	0	0	0	2	9	1	3	0								

Storms from the N. W. occurred on the 6th and 7th and from S. W. on the 16th. The close of the month was marked by strong breezes from S. E. and S.

## Mean observations for the month of July, 1851.

1	2	3	4	5							
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.							
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.
Sunrise.	...	83	Constant clouds.	0	0	0	0	4	3	0	0
10 A. M.	29.577	84		0	0	0	4	19	2	1	0
4 P. M.	29.478	87		0	0	0	2	16	2	1	1
Sunset.	...	86		0	0	0	0	15	1	1	1
				Extreme Barometrical range of the month.							
				Extreme Thermometri- cal do. of the month.							
				Extreme do. do of 24 hours.							
				Mean do. do. of the month.							
				Max. temperature of month in Sun's rays.							
				Inches of rain during the month.							
				No. of days in which rain fell.							

## Term observations, July 21st, 1851.

Hour.	Barometer reduced.	Ther. in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6 A.M.	0	0	Constant clouds.	0	0	0	
7	29.6	83		S. W.	2	g	
8	29.619	83		S. W.	2	g	
9	29.621	83		S. W.	1	g	
15	29.613	0		0	0	0	
30	29.607	0		0	0	0	
45	29.604	0		0	0	0	
10	29.602	84		S.	1	g	
11	29.59	84		S. W.	1	g	
12	29.58	85		S.	1	0	
1	29.559	85		S.	1	g	
2	29.531	85.5		0	0	g	
3	0	0		0	0	0	
4	29.501	85.25		S. E.	3	g	
15	29.495	0		0	0	0	
30	29.490	0		0	0	0	
45	29.494	0		0	0	0	
5	29.497	84		S. E.	3	g	
6	29.508	83.5		S. E.	1	g	
7	29.54	83		S. E.	3	g	
8	0	0		0	0	0	
9	29.563	83		S. E.	2	g	
15	29.563	0		0	0	0	
30	29.564	0		0	0	0	
45	29.566	0		0	0	0	
10	29.568	83		S. E.	1	g	
11	29.561	82		S. E.	2	g	
12	29.565	82		0	0	0	
1	0	0		0	0	0	
2	0	0		0	0	0	
3	0	0		0	0	0	



## Mean observations for the month of August, 1851.

1	2	3	4	5														
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometrical do. of the month.	Extreme do. of 24 hours.	Mean do. of the month.	Max. temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.							
Sunrise.	...	84	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10 A. M.	29.576	86	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
4 P. M.	29.478	88	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Sunset.	...	88	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

## Term observations, August 21st, 1851.

Hour.	Barometer reduced.	Ther. in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6 A.M.	0	0	...	0	0	0	
7	29.661	82	...	S. W.	2	c	
8	29.681	82.25	...	S. W.	2	c	
9	29.692	83	...	S. W.	3	c	
15	29.694	0	...	0	0	0	
30	29.690	0	...	0	0	0	
45	29.688	0	...	0	0	0	
10	29.685	84	...	S. W.	4	c	
11	29.671	84.75	...	S. W.	2	r	
12	29.653	84.50	...	S. W.	1	c. b.	
1 P.M.	0	0	...	0	0	0	
2	0	0	...	0	0	0	
3	29.593	84	...	0	0	0	
4	29.577	84	...	S. W.	1	c. g.	
15	29.577	0	...	0	0	0	
30	0	0	...	0	0	0	
45	29.576	0	...	0	0	0	
5	29.577	83.7	...	S.	1	c	
6	29.577	83.5	...	S.	1	c	
7	29.619	83	...	0	0	0	
8	29.634	83	...	0	0	0	
9	29.662	83	...	0	0	0	
15	29.667	0	...	0	0	0	
30	29.667	0	...	0	0	0	
45	29.665	0	...	0	0	0	
10	29.665	83	...	0	0	0	
11	29.666	83	...	0	0	0	
12	29.664	83	...	0	0	0	
1	0	0	...	0	0	0	
2	0	0	...	0	0	0	
3	0	0	...	0	0	0	



## Mean observations for the month of November, 1851.

1	2	3	4	5								6	7	8	9	10	11	12
Hours of obser- vation.	Barometer re- duced.	Ther. in shade.	Thermometer in Sun's rays.	No. of days of prevailing Winds.								Extreme Barometrical range of the month.	Extreme Thermometri- cal do. of the month.	Extreme do. do. of 24 hours.	Mean do. do. of the month.	Max. temperature of month in Sun's rays.	Inches of rain during the month.	No. of days in which rain fell.
				North.	N. East.	N. West.	South.	S. East.	S. West.	East.	West.							
Sunrise.	...	62	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
10 A. M.	29.932	75	104	4	1	6	0	0	0	1	0	3	30.024 to 29.767	56 to 81 26°	23°	16	114	.17
4 P. M.	29.824	77	101	2	0	2	0	0	0	1	0	1						2
Sunset.	...	76	0	0	0	0	0	0	0	0	0	0						

## Term observations, November 21st, 1851.

Hour.	Barometer reduced.	Ther. in shade.	Ther. in Sun's rays.	Direction of Wind.	Force of Wind.	Aspect of Sky.	Remarks.
6 A.M.	0	0	0	0	0	0	
7	29.903	69	74	N. W.	1	b	
8	29.908	70	96	N. W.	1	b	
9	29.926	71	99	N. W.	1	b	
15	29.932	0	0	0	0	0	
30	29.928	0	0	0	0	0	
45	29.928	0	0	0	0	0	
10	29.922	73	102	N. W.	1	b	
11	29.909	74	103	N. W.	2	b	
12	29.866	75	114	N. W.	2	b	
1	29.836	75.5	106	N. W.	1	b c	
2	29.813	76	116	N. W.	1	b c	
3	29.797	76	96	W.	3	b c	
4	29.795	76	86	W.	2	b c	
15	29.795	0	0	0	0	0	
30	29.795	0	0	0	0	0	
45	29.795	0	0	0	0	0	
5	29.797	76	77	0	0	0	
6	29.811	74	0	0	0	0	
7	29.829	74	0	0	0	0	
8	29.849	73	0	0	0	0	
9	29.854	73	0	0	0	0	
15	29.854	0	0	0	0	0	
30	29.854	0	0	0	0	0	
45	29.862	0	0	0	0	0	
10	29.862	73	0	0	0	0	
15	29.862	0	0	0	0	0	
30	29.862	0	0	0	0	0	
45	29.856	0	0	0	0	0	
11	29.854	73	0	0	0	0	
12	29.854	73	0	0	0	0	

*Note on some Sculptures found in the district of Peshawar.*— By  
E. C. BAYLEY, Esq. B. C. S.

The sculptures of which the accompanying sketches are representations were brought from Jamál Gíri in the Eusofzye pergunnah of the Peshawar district.

This place is distant about thirty miles from Peshawar, and by it the road into the Eusofzye country from the Swát valley lies.

A view of the place and a ground plan of the building with a rough sketch of it, are forwarded also (vide Plate XXV.): for these I am indebted to Lieut. Maisten, H. A.

The ruins were originally noticed by Lieut. Lumsden of the Guide Corps, and by him they were pointed out to Lieut. Stokes of the Horse Artillery.

The sculptures were collected by these two officers, and by their liberality came into my possession.

A few more specimens have also been most kindly placed at my disposal by Dr. Kemp of the Medical Service; but these latter I have not yet received, and do not know when I shall be able to get them. I do not therefore longer delay the preparation of this paper; but will, if necessary, supply a further notice when they reach me.

From the plan it will be perceived that the building was twelve-sided externally, and contained an inner circular enclosure.

In each side of the outer enclosure is an opening; but one only is furnished with a flight of steps, and this alone appears to have been used as an entrance.

It is hardly possible to offer any conjecture as to the purposes to which the building was originally applied.

Lieut. Stokes, who has had the opportunity of examining several "topes," declares it to be of a widely different nature.

All that can be safely affirmed is that the character of the sculptures leads to the conclusion that it was an edifice dedicated to religious purposes.

Passing therefore to the sculptures I shall offer a few remarks on each.

Fig. 1 (Plate XXVI.)—Represents apparently a man in the attitude of teaching or exhortation; the singularly mild countenance, the top-knot of twisted hair, the elongated lobes of the ears, seem to denote that it is















Front of the Pedestal of Fig: 2.

*nearly the actual size.*

*T. Black, Asiatic Lith. Press.*





Fig. 1. About 1/2 the actual height.  
The Bodhisattva







Statue of Minerva, from the Temple of Minerva at Paestum, Italy. (See page 100.)

the image of Sákya Siñha, or at least some Buddhist saint. The hands and feet are unfortunately broken off.

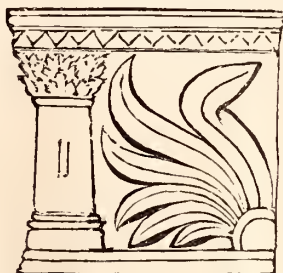
Fig. 2 (Plate XXVII.)—Resembles the above, but is more perfect ; it has remarkably well executed hands and feet on a pedestal which bears an unmistakeable fire-altar, flanked on each side by pilasters of a style which I shall presently notice. (Plate XLI.)

But the most remarkable fact connected with this figure is, that despite its Buddhist characteristics, there is on the forehead a distinct “tilak” or caste mark !

Fig. 3 (Plate XXVIII.)—Is that of a man with moustache, flowing dhoti and sandalled feet ; over the neck and shoulders are suspended what are apparently amulets. On the forehead is the caste mark ; the hair is loose and flows over the shoulders, but in front is apparently bound up with a string of beads or some such ornament, which I think passes over the top-knot, and depresses it into two portions in the middle, but as there is a slight fracture here I am not certain.

The lobe of the ears is also elongated, which may perhaps mark the figure as the work of a Buddhist artist ; otherwise there is no Buddhistical character attaching to it.\*

On the pedestal of this figure and on the sides of that of the preceding one are very elegant scrolls, but of differing patterns.



*Side of the Pedestal shewing the peculiar scroll.*

Fig. 4 (Plate XXIX.)—Is a pilaster of design so evidently Grecian as to place beyond doubt the date of these sculptures as subsequent to Alexander's invasion.

\* The right ear is pierced by a large earring, so that the lobe is in reality not so much elongated as it appears, still it is longer than is natural. The left ear is unfortunately fractured at the bottom.

The capital is not Corinthian, though approaching more closely to that than to any other order of architecture ; it wants the volutes, but the foliage is disposed just as in the Corinthian style.

Bearing in mind, therefore, that the Choragic monument of Lysicrates, the earliest example of a pure Corinthian building, was not reached till a short time after Alexander's departure from Greece, it may be considered that some such fashion of architecture as that of the pilaster now figured would be the latest with which the Greeks of Alexander's army would be acquainted—a fashion closely approaching, but not quite attaining, the perfection of Corinthian elegance.

On the shaft of the pilaster is sculptured a very graceful female figure. The hair apparently done up in a top-knot as in figures 1 and 2.

Fig. 5. Plate XXX.—This is a pillar apparently intended to represent one of the same style as above, but of rude execution. Similar pilasters are represented on the pedestal of figure 2, and occur also in figure 7.

Fig. 6. Plate XXXI.—This sculpture is unfortunately much mutilated, and to all appearance purposely.

It represents a group of several figures, of which the chief partakes of much of the character of figures 1 and 2. It has had a "halo" or "nimbus" sculptured round its head (which appears also to have been the case with those figures); the drapery is similarly arranged; the attitude is nearly identical, apparently denoting the utterance of some authoritative or hortatory sentence.

The whole design is peculiarly bold and easy. Immediately on the right hand of the chief figure is a criminal or captive nearly naked; to the right of this again another figure is drawing a species of straight sword as if to put the captive to death.

Above him is a mutilated figure, also apparently in the act to strike with a weapon which looks like a bill-hook.

To these figures succeeds a woman evidently in the attitude of listening. Above her head is an attempt to delineate the foliage of a tree, apparently some species of *figus*.\* To the left of the principal personage is an attendant waving a chouri. This figure which has its back turned to the spectator is admirably designed.

In the back ground are five other figures; one with flowing hair like figure 3, interposes his head, as if listening, between the chief

\* Possibly the "*nya grodha*" *Ficus religiosa*.



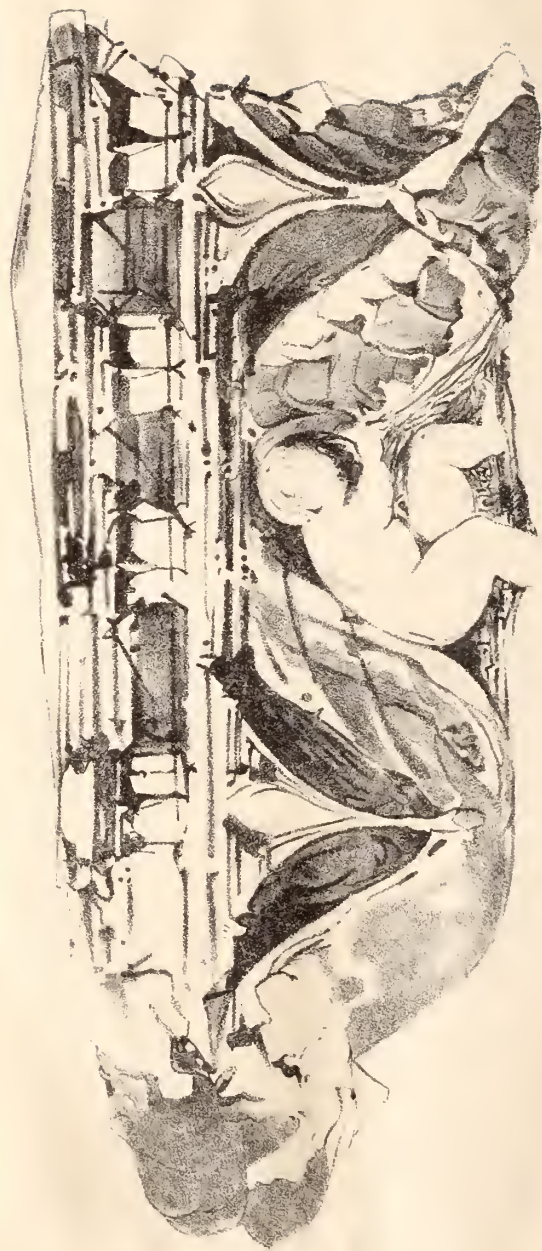
*Actual size*

*Engraved by J. H. Stothard*









*Actual size.*

*T. Block, Ancient Egyptian*





figure and the prisoners. The other four are too mutilated to be clearly made out.

What meaning this group may be intended to convey, it is not easy to assert with any degree of certainty ; it may represent the execution of some criminal, or, what seems to me a more probable interpretation, the chief figure may be intended for Sákya Sīṇha, interposing his authority to deliver a captive or criminal from the hands already lifted up to slay him, and this supposition seems the more likely from the evident curiosity and astonishment with which the sentence is heard.\*

Fig. 7 (Plate XXXII.)—Represents a party of three females in attitudes expressive of grief or fear and supplication ; one is standing at what is apparently a draped altar before a pilaster, which with another close by are similar to those before described, but very “squat,” and diminishing in size towards the top beneath the base of the capital.

Of this sculpture I cannot attempt any explanation ; it is evidently of the same class as the above, and both were probably members of a series of similar basso relievos. I understand a third has found its way into the possession of Capt. Burnett, Horse Artillery, but I am not aware of its subject.

Fig. 8 (Plate XXXIII.)—Is a very curious and interesting sculpture, as bearing on the nature of the building ; it is unfortunately almost defaced, but is unquestionably a cross-legged figure of Budh with two worshippers on each side, having their hands clasped in supplication.

Fig. 9 (Plate XXXIV.)—Is a portion of a very curious and elegant cornice ; it is chiefly supported by the coils of a huge serpent (?) between which, a boy is sporting ; below and above are brackets composed of a species of trefoil ; altogether it has a very graceful effect, and might be imitated with good effect in modern Architecture.

Fig. 10 (Plate XXXV.)—Is a small seated figure wearing a short tunic and boots. Capt. Hogge possesses a better specimen on a large scale which I have seen and which has been exhibited at a meeting of the Asiatic Society : this also came from Jamál Gíri. It is evidently imitated from a European model, and I should guess as an

\* The presence of females, as was pointed out to me by Major Edwards, favours the idea that the prisoner is a criminal offender, not a captive in war, and perhaps the women's presence may point to the nature of his offence. This however can be a mere conjecture. In Laidlay's notes to Fahian, p. 66, Sákya Muni is described as preaching to a congregation of whom 500 were female mendicants.

attempt to represent the king of gods. Capt. Hogge's figure is more like the usual type of the Greek "Zeus" than mine.

Fig. 11 (Plate XXXVI.)—Is a head with a nearly perfect "halo" or nimbus round it; it apparently has belonged to a figure similar to Nos. 1 and 2, but of smaller size; it also bears the "tilak" or caste-mark between the eyes.

Fig. 12 (Plate XXXVII.)—Is part of a "nimbus" apparently, which must have belonged to a very large head, and is ornamented with some emblematic figure now too mutilated for identification.

Fig. 13 (Plate XXXVIII.)—Is also a very mutilated specimen, but it is worthy of remark for the girdle round the waist, which is composed apparently of beads or a knotted cord. The right hand carries what may have been the handle of a Chouri, and it therefore possibly represents an attendant and has formed part of a large group.

The stone in which these figures are cut is chiefly a light greyish blue limestone, but some are cut in what is apparently a micaceous schist, which is, however, but slightly laminated.

In these sculptures two general characteristics may be noticed.

As to the first of these, the share which Grecian art must have had in their production, I do not think any one who examines them can have any doubt. Indeed the figure 4 is alone sufficient to settle the question, if its evidence were not also corroborated by the general grace of the design and the classic arrangement of the drapery of all the sculptures generally.

Nor could it have been Greek art at a very late or debased period; to compare their execution with that of the coins of the Bactrian kings, there is, I think, nothing approaching to these figures of later dates than Menander.

Another argument for assigning them to a period not long subsequent to the establishment of the Bactrian monarchy, is afforded by the style of architecture which they affect.

From Major Cunningham's researches it would appear that the Corinthian architecture did not take firm root in India, and he traces the style to which he has given the name of "Arian" to a Doric origin.

This however is rather negative evidence, for though the "Arian" style was certainly extensively prevalent south of the Indus at a very ancient period, yet some of the most promising ground for architectural remains lying Trans-Indus, is at present virtually unexplored.









Fig 13. Actual size.

*Black Stone. In the Press.*











The second remarkable feature in these sculptures is their decided Buddhist character.

This indeed is not perhaps so self-evident as their indebtedness to Greek art, but still, I think, quite sufficiently so to leave little doubt that the edifice they adorned was erected by votaries of that faith.

The strongest evidence to this point is that afforded by figure 8 ; but the elongated ears and decided top-knots which all the figures without exception show, are pretty strong proofs also ; if also the figures 1, 2, and 11 are allowed to represent Sákya Sīṇha, there is then little question of the nature of an edifice which contained *three* representations of that holy personage at least.

I am not blind, however, to some anomalies which seem to stand in the way of this conclusion ; the employment of the “tilak” and the very un-Buddhistical appearance of figure 3 for example ; but I do not think they are incapable of explanation. Figure 8 may have represented a person, a pure Hindu, whose likeness was necessary to the completion of some sculptured story.

And as the period to which I propose to assign these sculptures, is that of the very earliest imperfect introduction of Buddhism Trans-Indus, there is no difficulty—but rather confirmation of my supposition—to be derived from the anomalous traces of Hindu superstition, such as the occurrence of the “tilak.”

For we know from the Kapur di Giri inscription (Tablet V.) that the precepts of Buddhism had been but imperfectly observed north of the Indus, at the time when that was written ; and supposing these edicts to be the work either of Asoka or of a later king, the lax observance of the injunctions of the Buddhist law at an earlier date is equally established, and there is therefore no improbability, but rather the contrary, that in the first erected Buddhist buildings we should find some admixtures of the characteristics of other tenets.

The preponderating Buddhist character of the remains warrants, therefore, the attribution of their origin to people of that belief ; assuming then these two data, the early Greek and early Buddhist character of these remains, I shall attempt to assign to them at least an approximate date.

On the coins of the Greek kings of Bactria—certainly until the time of Azas—there is not one symbol, I think, that will even *bear* a

Buddhist interpretation, nothing at any rate of that profusion of emblem with which Buddhistic remains are generally adorned.

On the contrary the leaning of the Greek dynasties seems rather to have been to a Mithraic faith, such as there is at least some reason to believe Buddhism originally superseded.

And if anywhere the existence of Buddhism under the new "régimè" be a question, it certainly would be so in the countries Trans-Indus, for according even to Buddhist authority it was introduced there from India as a new faith by a dynasty of foreign invaders. Its continued existence even, therefore, would be scarcely probable when the countenance of those in power was withdrawn from it.

But even supposing it continued to *exist*, it is highly improbable that it remained as a dominant faith, or even in such a flourishing condition under the Greek rulers, as that its votaries should be enabled to raise buildings as extensive and elaborately ornamented as that of Jamál Gíri apparently was.

It therefore can only be a question whether to attribute this edifice to the period when Buddhism flourished Trans-Indus, under the patronage of the Maurya dynasty, and antecedent to their expulsion by the Greeks of Bactria from all territories to the north of that river, or to a period altogether subsequent to the overthrow and dismemberment of the Greco-Bactrian empire.

But, as we have seen above, the purity of their style of art forbids our attributing these sculptures to so late an era as the latter, while the mixed character of the Buddhism they display would certainly harmonize rather with the history of that faith in the former than in the latter period.

Supposing therefore that they belong to the period when Buddhism was dominant Trans-Indus under the Maurya monarchs, it follows they could not have been of later date than the reign of Demetrius, who having made conquests in India proper, must *a fortiori* have held all the Trans-Indus provinces. This would place their most recent possible date as little later than 200 B. C.

But it is probable that they are not even so late, for we are now able, on the evidence of the binominal coin recently published from the Vieuvaa Cabinet, to state that Agathocles was, if not a contemporary, at any rate an immediate successor, of Diodotus.

Now whether the Diodotus mentioned on the coin be the first or second of the name (if there *was* a second) still this coin proves that Agathocles must have been anterior to Euthydemus, for Polybius makes the latter found his claim to the favourable consideration of Antiochus on the fact that he had expelled the descendants of the original leaders of the Bactrian revolt. But Euthydemus was found by Antiochus firmly seated on the Bactrian throne, at a date not later than 210 B. C. and as from the tolerably frequent occurrence of the coins of Agathocles, there is reason to suppose he had a reign of some duration, and as the reign of Pantaleon, though probably a short one, must have also preceded that of Euthydemus, it seems likely that the reign of Agathocles and his dynasty commenced not *later* than 225 B. C.

I now proceed to shew that there is reason to believe that it was this dynasty of Agathocles which completed the expulsion of the Maurya dynasty from their Trans-Indus provinces.

As Demetrius is the first king mentioned as having dominions in India proper, it is fair to suppose that Agathocles, now known to be his predecessor, can only have reigned north of the Indus.

The use however of the square "lath" character on the coins of this latter king and Pantaleon, is evidence that he must have reigned where it was in familiar use.

Now there is abundant evidence to shew that this character was *not* the *indigenous* alphabet of the countries Trans-Indus.

It is never used on the coins of any other of the earlier Greek kings of Bactria, many of whom reigned not only north of the Indus, but far to the southward of that river.

Again while the edicts of Allahabad, Dehli, &c. are published in the "lath" character, the contemporary edict of Kapur di Giri is published in the *Bactrian* Pali.

Other evidence might be adduced, but it is, I think, a proposition hardly likely to be gainsaid, that the Bactro-Pali alphabet was indigenous north of the Indus, while the square "lath" character was the character universally in use in central India, and that both were contemporaneously flourishing from a period of at least 300 B. C. to about 100 B. C.

To account therefore for the use of the "lath" alphabet on the coins of kings who reigned where it was *not* indigenous, it is necessary to seek for some extraordinary reason.

Such a reason is afforded us, if we suppose that Agathocles ruled in those countries north of the Indus which the Maurya dynasty had held, and where it is probable that they had introduced the alphabet of their own original seat as the court and state character. Just as at a subsequent period Mahomedan conquerors introduced into India proper, the use of the Persian character, and as European conquerors have impressed their coin with inscriptions in their own language.

We know that Chandra Gupta (Sandracottus) held Trans-Indus provinces (v. Strabo in Lassen's *Pentapotamia*, p. 8; also *Mudra Rākshasa* in do. p. 61), and Fahian relates (see Laidlay's edition, p. 65), that his great-grandson, the son of Asoka, reigned in Khian tho wei or "Gandhara," which lying between the Suastus and Indus, of course included Eusofzye and Jamal Giri.

It is therefore highly probable that Agathocles's dominion extended to Gandhara (and this the distribution of his coins also seems to shew), and "par consequence" that the Mauryas were expelled from Euzofzye before 225 B. C., which in such case must, as I have shewn before, be looked upon as the latest probable date for the sculptures under notice, unless, indeed, we suppose from the use of the "lath" character that the conquering Greek adopted the state religion as well as the state alphabet of his predecessors.

My next endeavour will be to assign the *earliest* possible date to which these sculptures may reach.

This of course will be determined by the earliest date at which Buddhism can be shown to have flourished Trans-Indus.

That Chandra Gupta and his son were *not* Buddhists is to be inferred from the notice of his grandson's conversion, and the emphasis laid on it.

We know from Justin that Chandra Gupta only first began to *dream* of empire when he fled from Alexander's presence, which event must have occurred about 325 B. C., and as he was sufficiently powerful immediately after Alexander's death to reconquer the whole of that monarch's Indian empire, his accession to the throne of Magadha must have occurred in the interim, say about 324 B. C.

The shortest periods *anywhere* assigned to the reigns of Chandra Gupta and his successor are respectively 8 and 25 years.

Adding four years as the shortest period anywhere assigned for

Asoka's reign *previous* to his conversion, and we have 287 B. C. as the earliest possible date for the triumph of Buddhism Trans-Indus.

But even this date is probably far too early. No *one* authority assigns a shorter period for the united reigns of Chandra Gupta and his son than 49 years, which would bring down Asoka's conversion to 271 B. C.

For these reasons I conclude that the earliest *possible* period to which these figures can be assigned is 287 B. C. and the latest 200 B. C., while there is every probability that the age of their execution was between 271 and 225 B. C., a period of only 46 years.

I confess that I feel myself inclined to assign the erection of Jamal Giri to the author of the Kapur di Giri edict, and to assign both to the reign of the great Asoka, and I trust that the confirmatory evidence which I deduce from the mixed character of the religion indicated by the sculpture, may be my excuse for offering a few remarks on this well-debated subject ; premising that I do so only conjecturally for the consideration of the Society, and not with any confidence as to their correctness.

As I have said, the mixed character of the sculptures, though Buddhist indications preponderate, is of itself evidence of the existence of a Buddhism greatly differing from the orthodox practice of Buddhist nations of the present day.

That such was the case when the Kapur di Giri inscription and its fellows were promulgated, we might gather from internal evidence, if it were not expressly stated by the inscriptions themselves.

Not only the inscriptions lament the imperfection of moral and religious practices among the Trans-Indus nations, but the author specially notices the abrogation of an edict *issued by himself* as "obstructive to the progress of the faith."

It has been inferred that the issue of the abrogated edict must have preceded the monarch's conversion, and that therefore as some of the edicts are of earlier and some of later date, that the religion they promulgate must be different, and certainly that the earlier edicts cannot have recommended Buddhism, and it has even been further argued that as there is no perceptible difference in the tenets enumerated by the earlier and later edicts that therefore *neither* can be Buddhist.

But these assumptions seem scarcely warranted.



The abrogation of the edict proves no more than an admission that in the exuberance of new-born zeal, or the half-informed ignorance of recent conversion, the royal legislator had put forth an edict the ultimate tendency of which was incompatible with the interests, or the esoteric tenets, of the faith he had intended to disseminate.

Such a state of religion as this both in the monarch and the people would well accord with the anomalous Buddhism of the sculptures under review.

But supposing even that the Buddhism of the edicts and of the sculptures came up even to the orthodox standard of the day, it is fair to conclude upon general grounds that that standard must have varied considerably from the Buddhism of the present day, or even of Buddhism as represented in its oldest extant sacred writings.

No creed, the history of which has come down to us, has preserved its purity uncorrupted through a long series of years, and it yet remains to be shewn that Buddhism is an exception to all experience, that it alone of all religions, has preserved its original form intact and free from all novelties for far above two thousand years, and that the faith of Śākya Muni was identical in *all* respects with that of Asoka, or either with the tenets of the present day.

It would indeed be possible to demonstrate that this is not the case,—that novelties and corruptions *have* crept in, but it is sufficient to allude to the want of complete identity in the practices of Buddhist nations of our own time, in spite of the most extraordinary efforts *recorded* to have been made to preserve uniformity, as a sufficient proof that there *have* been departures from the original model.

It is not, however, objected to the pillar edicts that they contain any thing *contrary* to the doctrines of Buddhism, but that they omit all mention of its leading tenets, all its usual forms of invocation, and all allusion to the most remarkable facts in its history.

But supposing for the sake of argument that the doctrines and the practices of Buddhism in these days were literally identical with those subsequently prevalent, it was yet the object of the royal legislator to enforce the *practices*, rather than to disseminate (supposing he himself understood them) the doctrinal niceties, of the Buddhist faith.

With respect moreover to the want of historical allusions, if the fragment described by Major Kittoe in the Society's Journal, No. 102,



be, as it seems to be, rightly rendered, this objection will no longer remain.

The historical facts which I have mentioned with respect to the sculptures bear with some force on the period of the edict.

It is extremely improbable that, from Agathocles to the Scythian irruption, any monarch who reigned north of the Indus should have put forth such an edict as that of Kapur di Giri, for, as I have before said, the tendencies of the Greek rulers were Mithraic rather than Buddhist.

That they were issued subsequent to the Scythian irruption is opposed in many ways to their internal evidence, and if previous to Agathocles, as we have seen, they were probably anterior to B. C. 225.

Indeed every one of the Trans-Indus provinces which could have formed part of the dominion of Agathocles are enumerated by the author of the edict as in his own possession even to Kamboja or Kabul; and as the author held universal rule from Kabul to Cuttack, he can scarcely have been either Agathocles himself or any subsequent Scythian invader.

The period between 271 and 225 which I have assigned to the sculptures coincides well also with that deducible as the period of the edicts from the name of the Greek kings mentioned in them.

The period from B. C. 272 to B. C. 256 alone, in all the range of Greek history, presents the names of five kings of the denominations mentioned, as reigning contemporaneously. They have accordingly been already identified by Prinsep and others as the kings alluded to.

They are as follows :

	Ascended the throne.	Died
Alexander of Epirus, . . . . .	B. C. 272	—
Magas of Cyrene, . . . . .	B. C. 305	256
Ptolemy Philadelphus, . . . . .	285	246
Antigonus Gonatas, . . . . .	276	243
Antiochus } Soter, } . . . . .	282	262
or		
Antiochus } Theos, } . . . . .	262	was expelled from Bactria 256 or 255.

Professor Wilson supposes that Antiochus the Great must be the

king mentioned under that name, because the Indian expedition of this prince brought him alone of the monarchs who bore it personally in contact with any Indian sovereign. From this he argues that the princes named not being contemporary, no deduction as to the date of the inscription can be drawn from their mention.

But this inference is scarcely borne out by facts. The kingdom of the promulgator of the pillar edicts must have extended much along the present N. W. Frontier of British India, indeed somewhat beyond it.

Up to 255 or 256 B. C. the whole of the country lying west of this, owned the sway of the earlier Syrian monarchs—of Seleucus Nicator, Antiochus Soter and Antiochus Theos. We have no evidence of rebellion against them; on the contrary we know that even the coin of these countries was struck in their names.

Hence it is reasonable to presume that they exercised a general superintendence over the government; that they received reports of the administration; and issued their mandates to the local governors, and that they drew into their treasuries if not the whole surplus revenues, at least a considerable tribute from each district, that, in short they kept up such a general official intercourse with their oriental dominions as would make their names familiar, and even the current course of events in the west generally known to their subjects in the east.

Commerce too which we have evidence was both at an earlier and a later period carried on *viâ* Pontus between the nations of Southern Europe and Central Asia must have lent its aid to familiarize the people of the Greek dominion of the East with the names and occurrences of the West.

But further than this, it is expressly recorded both by Strabo and Athenæus (*De Pentapotamia Indica*, p. 44) that the friendship which existed between Chandra Gupta and Seleucus was continued by their sons, and that an embassy went also from Antiochus Soter to Palibothra.

Surely it is far more probable that through channels such as these the royal author of the pillar edicts (being as he expressly states on friendly terms with the Syrian monarch) should have deemed an accurate knowledge of the names and circumstances of his neighbours

than that he should have gained it by personal intercourse at a later period when, during the hurried expedition of Antiochus the Great, Greek and Indian were placed for a few short weeks in actual contact, but subsequently to which period and for many years before it the general communication between Greece and India must have been infinitely more interrupted than before the Bactrian and Parthian revolts in 255 and 256 B. C.

The probability hence deduced that Antiochus Soter or Antiochus Theos was the monarch meant is still further strengthened by another circumstance.

The author of the pillar edict, an Indian monarch, records that he was in possession of the Trans-Indus provinces of Kamboja, Gándhára, &c., and, as we have seen before, there is every probability that these had been re-conquered by the Greek kings of Bactria, previous to Euthydemus, and therefore *considerably antecedent* to the advent of Antiochus the Great.

The mention therefore of either the first or second Antiochus, (*not incompatible with facts,*) with that of Ptolemy Philadelphus, is scarcely less to be expected, for his intercourse with India is recorded to have been unusually great.

The name of Magas is unmistakeable, and too peculiar to be confounded with that of any contemporary monarch, and though of comparative insignificance, its mention may be accounted for, by the connection of Magas with the Syrian kings, he having married the daughter of the first Antiochus. Similarly the introduction of the name of Antigonus Gonatus may be owing to his marriage with the sister of the same Antiochus.

The name of Alexander of Epirus seems more out of place; but, though a king of small historical celebrity, he was a warlike and turbulent prince, whose proceedings doubtless attracted much of the attention, and influenced many of the movements, of his contemporaries, and was not therefore unlikely to be noticed in a record of the monarchs of his time.

If therefore we assume that the above princes were those intended by the names in the edicts, and allowing a reasonable time for the transmission of news from the west to the east, say one year, it follows that the particular edict in which they stand named must have been promulgated between 271 B. C. and 255 B. C.

Now this tablet is dated in the twelfth year of its author's reign, which by this calculation would place his accession, at from 283 to 267 B. C.

It has been already seen that the earliest possible date of Asoka's accession (4 years before his conversion at the shortest calculation) is 291 B. C. Professor Wilson has shown that it cannot be brought down later than 266 B. C.

The medium between the two first dates would give B. C. 275, that between the two last 278 B. C., or a little more as the date of accession.

The date of the 12th year would thus be 266 or 263 B. C., both dates making the Antiochus mentioned Antiochus Soter, whose connection with India, with Magas and Antigonus renders the attribution in every way most probable.

To my knowledge there remains but one further difficulty in identifying Asoka as the author of the pillar edicts.

This objection refers to the non-employment, by the author of the pillar edicts, of the name of "Asoka" or "Dharma Asoka" in designating himself.

But to this it may be replied that neither of these was the king's *original* name, nor did the term "Asoka" evoke any agreeable recollection; in fact so far from being a title of honor it was a nickname of reproach,\* which the Buddhists after the king's conversion modified—being unable to obliterate it—into "Dharma Asoka," as is noticed by Prinsep in the Society's Journal for September 1837, p. 794.

It is therefore *not to be expected* that the king should himself perpetuate the use of the opprobrious epithet, and it is, indeed, far more consistent with probability that he should use, in a religious work, a title like "Piyadasi" with reference to his own sanctity. To sum up—I trust I have shown the probability that the edicts belong to a certain period of time, and that not an extended one.

That there is strong evidence that their author was Asoka himself.

Thirdly, that the sculptures described, belong to a period which includes within its limits that to which the edicts may be ascribed.

And lastly, that the sculptures possess characters which connect them closely with the peculiar state of manners and religion described

\* On account of the murder of his brothers.

in—or to be inferred from the edicts as existing at—the time of their promulgation, and that therefore there is strong ground for attributing them to the same period and the same author.

I must again claim the Society's indulgence for venturing upon ground already so well debated. My anxiety to clear up to the farthest point possible, the history of these beautiful and interesting remains must plead my excuse.

I annex also an almost indecipherable inscription found at Jamál Giri, on a block of marble bearing a rude figure of a man and an animal, evidently of far later date than the rest of the remains.\*

Two other specimens of sculpture are also figured as Nos. 14 and 15, (Plates XXXIX. and XC.) which were found at Peshawur itself; the first partakes much of the character of the Jamál Giri sculptures, though of inferior design and execution. It represents, without doubt, the sacrifice of a human victim on a low stone altar.

Curious in itself, there is unfortunately nothing to explain either its date or the people to whom it belonged.

No. 15 is simply a figure of Buddh of comparatively recent workmanship.

Further materials for antiquarian research undoubtedly exist all over the Derajat and Peshawur valley; Lieut. Stokes informs me, that while recently and hurriedly riding on duty through an unfrequented part of the latter country, about five miles from Goojur Ghurri, the recent temporary location of the Guide Corps, he came upon ruins† closely resembling those of Jamál Giri, but more extensive and better preserved, and others unquestionably exist elsewhere, as at Akra, &c. &c.

\* The inscription mentioned in the text has not been received.—Eds.

† Upon a hill named "Takht-i-Bai." An isolated eminence at the end of the low range of hills which separates the Eusofzye from the Luncoan valley, it is N. E. of Peshawur and about 35 miles from Hashnuggur.

On account of the novelty and very high interest of the subject, the Editors have thought fit to give insertion to this memoir without waiting until all the drawings arrive. The remainder of the series shall be published immediately on their receipt from Mr. Bayley.

Mr. Bayley expresses his sense of obligation, in letters to the Society, dated 20th and 23rd October, to Major H. B. Edwards, C. B.; to his Lady who has made the drawing of the pilaster and cornice, and figures 4 and 9; to Lieut. A. H. Bamfield, H. A. who furnished him with a sketch of figures 2 and 11 and of the detached head; and to Lt. Macleod Luns of the Engineers, to whom he is indebted for the drawing of No. 14.—Eds.



*Meteorological Register kept at the Field Hospital at Rangoon, for the Month of August, 1852.*

August	SUNRISE.				AT 9 A. M.				AT NOON.			
	Thermometer.		Baro- meter.	Force and direction of Wind.	Aspect of Sky.	Thermometer.		Baro- meter.	Force and direction of Wind.	Aspect of Sky.	Thermometer.	
	Wet.	Dry.				Wet.	Dry.				Wet.	Dry.
1st	75.5	77	29.94	S. b. E. lt.	Cirro-strati.	78	80.5	29.96	E. light.	Cumuli.	77.5	80
2nd	76	78	.91	N. W. do.	Few cirri.	78.5	82	.92	S. b. E. do.	Ditto.	79	85.5
3rd	76.5	77	.91	S. do.	Cirro-strati.	79	79	.94	S. W. do.	Cumulo-strati.	78.5	83
4th	77	77.5	.90	S. W. do.	Ditto.	78.5	81.5	.99	Ditto.	Cumuli.	79.5	82
5th	75	76	.95	E. do.	Ditto.	77	80.5	.97	S. do.	Ditto.	78	79.5
6th	77	78	.95	S. b. W. do	Rain.	76.5	77.5	.96	S. W. do.	Cumulo-strati.	79.5	82
7th	77	78	.96	Ditto calm.	Strati.	75.5	76	.97	Ditto.	Rain.	79	81.5
8th	76	77	.95	S. E. lt.	Ditto.	77	79	.98	Ditto.	Strati.	80	84.5
9th	75	75	.93	S. W. do.	Cumulo-strati.	..	..	..	..	....	79.5	83.5
10th	..	..	..	..	....	75.5	79.5	.94	Ditto.	Ditto.	77	80
11th	76	77	.93	S. W. lt.	Cumuli.	78	80	.93	Ditto fresh.	Cumuli.	77	78.5
12th	75	76	.92	Ditto.	Strati.	76	76.5	.95	Ditto light.	Strati.	76	78
13th	77	77.5	.94	Ditto.	Ditto.	81	84	.96	Ditto fresh	Cumuli.	80	82
14th	76.5	77.5	.97	N. E. do.	Cirro-strati.	78.5	79.5	30.	N. E. light.	Cumulo-strati.	81	84.5
15th	77	78	.99	S. W. do.	Ditto.	79.5	80.5	30.	S. b. W. do.	Ditto.	79.5	81
16th	77	77.5	.98	S. E. do.	Ditto.	79	81	29.97	S. W. do.	Strati.	80.5	83
17th	..	..	..	..	....	78	79	30.	E. do.	Ditto.	78.5	80.5
18th	75.5	77.5	.97	E. b. N. lt.	Strati.	..	..	..	..	....	76.5	77.5
19th	76	77	.97	S. W. do.	Ditto.	77	78	30.02	S. W. do.	Ditto.	77.5	78
20th	76	77	30.00	E. b. S. do	Cirro-strati.	76	77	.05	S. do.	Ditto.	76.5	78
21st	75	75.5	.03	S. E. do.	Rain.	75	76	.05	S. E. do.	Rain.	77	78.5
22nd	76	77	.05	Ditto.	Cirro-cumuli.	77	78.5	.07	S. E. do.	Cirro-cumuli.	76.5	78
23rd	74.5	75	.04	N. b. W. do.	Rain.	77	78.5	.06	E. N. E. do.	Strati.	78.5	81
24th	75	76	.04	E. b. N. do.	Cirro-strati.	77	80	.05	E. b. N. do.	Cirro-cumuli.	78.5	83
25th	75	77	.05	E. S. E. do.	Strati.	77	78	.06	S. E. do.	Strati.	77	81
26th	76	77	.07	E. N. E. do.	Cirri.	78	82	.09	W. b. S. do.	Cirro-cumuli.	77.5	81
27th	77	78	.06	S. W. do.	Cloudy.	78.5	82.5	.09	W. S. W. do.	Cumuli.	81	85.5
28th	..	..	..	..	Cirri.	..	..	..	Ditto.	....	81	87
29th	78	79	29.90	S. W. lt.	Cumuli.	80	83	.01	S. do.	Ditto.	81	86.5
30th	77	79	.95	E. N. E. do	Ditto.	80.5	83	29.97	W. b. S. do.	Cirri.	79.5	85.5
31st	76	79	.95	S. E. do.	Ditto.	79	80	.96	S. E.	Cumuli.	80.5	85.5
Total.	2130.5	2161.0	839.21			217.75	223.25	839.92			2438.5	2538.0
Mean.	76.0893	77.179	29.9718			77.768	79.803	29.9972			78.661	81.8709



AT 3 P. M.				AT SUNSET.				AT 9 P. M.				Rain Gauge Inches.	Remarks.		
Thermometer.		Baro- meter.	Force and direction of Wind.	Aspect of Sky.	Thermometer.		Baro- meter.	Force and direction of Wind.	Aspect of Sky.	Thermometer.					
Wet.	Dry.				Wet.	Dry.					Wet.			Dry.	
78	80	29.89	W. b. S. lt.	Cumuli.	..	..	..	..	..	77	78.5	29.93	Cumuli.	0.03	Fine clear day.
75.5	78	.92	S. W. lt.	Rain.	..	..	..	..	..	77	79.5	.91	Rain.	.30	Ditto; rained last night.
74.5	75.5	.93	Ditto.	Ditto.	..	..	..	..	..	75	76.5	.96	Ditto.	1.52	Cloudy and sultry ditto.
78.5	80.5	.93	Ditto.	Cumuli.	76	76.5	29.94	S. W. lt.	Cum.-st.	76	78	.97	Strati.	.20	Fine morning, cloudy evening.
76.5	77	.92	Ditto.	Strati.	76.5	77.5	.93	Ditto.	Strati.	76.5	77	.95	Ditto.	.60	Shower at noon.
75	76	.95	Ditto.	Rain.	..	..	..	..	..	76	77	.97	Ditto.	1.20	Rained last night—cloudy.
74.5	75	.93	Ditto.	Ditto.	74	74.5	.91	Ditto.	Rain.	76	77	30.00	Rain.	.40	Dark gloomy day.
77	80	.90	Ditto.	Cumuli.	77	79.5	.91	Ditto.	Cumuli.	74.5	75	29.96	Ditto.	1.10	Do. do. rain.
77.5	79.5	.93	Ditto.	Cumuli.	75	77	.91	Ditto.	Ditto.	..	..	..	..	2.40	Rained heavily last night.
78	79.5	.92	Ditto.	Rain.	..	..	..	..	..	75.5	76.5	.93	Cumuli.	.10	Fine day. No rain. [showers.
77.5	78.5	..	S. do.	Ditto.	77	77.5	.91	Ditto.	Rain.	75.5	76.5	.96	Rain.	.05	Cloudy dull weather, slight
..	..	..	..	..	76	78	.95	S. lt.	Strati.	76	76.5	.96	Cum.-st.	.55	Cloudy. Thunder at 9 P. M.
..	..	..	..	Cumuli.	75.5	76.5	.95	S. W. do.	Rain.	76	77.5	30.00	Strati.	1.12	Ditto ditto.
79	81	.97	S. lt.	..	..	..	..	..	..	76.5	77	30.00	Ditto.	.22	Wet night; ditto.
..	..	..	..	..	75.5	77	.95	S. E. do.	Th. & lvy.	76.5	77.5	29.98	Ditto.	.20	Close sultry day.
..	..	..	..	Cumuli.	76.5	78.5	.94	Ditto.	Clouds.	77	78	.97	Ditto.	1.20	Thunder at sunset.
78	79.5	.94	S. E. do.	..	..	..	..	..	..	77	79	.98	Ditto.	.60	Cloudy; rain; ditto.
..	..	..	Ditto.	..	..	..	..	..	..	77	78	30.03	Ditto.	1.60	Wet last night; cloudy.
76.5	79.5	30.01	E. S. E. do.	Cum.-st.	..	..	..	..	..	77	78	.05	Cum.-st.	.70	Cloudy; rain; dull weather.
..	..	..	..	Ditto.	..	..	..	..	..	..	..	..	..	.50	Ditto ditto ditto.
76	79	30.01	W. b. S. do.	Cirro-st.	..	..	..	..	..	..	..	..	..	.22	Ditto ditto ditto.
78	82	29.99	E. b. S. do.	Cumuli.	..	..	..	..	..	..	..	..	..	.70	Ditto ditto ditto.
76	81	30.11	S. E. do.	Ditto.	77	80	.99	W. b. S. lt.	Cumuli.	..	..	..	..	.22	Ditto ditto ditto.
78	83	.02	S. b. W. f.	Ditto.	..	..	..	..	..	76	79	30.07	Cirri.	.36	Fine day, but cloudy.
79	85	30.	S. E. lt.	Ditto.	..	..	..	..	..	..	..	..	..	None.	Ditto ditto ditto.
79	88.5	29.97	S. W. do.	Ditto.	77	80	30.03	S. W. lt.	Cumuli.	77	80	..	Cir.-cum.	None.	Ditto ditto ditto.
80	84.5	.95	S. E. do.	Ditto.	77	82	30.	Ditto.	Cum.-st.	78	80	30.	Cumuli.	0.24	Ditto ditto ditto.
79.5	85.5	.92	S. W. do.	Ditto.	..	..	..	..	..	79	81.5	29.97	Ditto.	0.04	Ditto warm and sultry.
79	81.5	.93	E. do.	Ditto.	..	..	..	..	..	79.5	81	.96	Cirro-st.	None.	Ditto ditto ditto.
1858.5	1927.5	718.94	..	..	990.0	10145	38.932	..	..	1751.5	1794.5	658.51	..	.70	Showery weather.
77.4379	80.312	29.9558	..	..	76.1530	78.038	29.9479	..	..	76.152	78.0218	29.9732	..	*	

\* Rain fell on 28 days this month.

J. FAYRE.

*Hourly observations commencing at Sunrise on the 22nd Aug. 1852,  
for 24 hours. Rangoon.*

August.	Thermometer.		Barometer.	Force and direction of wind.	Aspect of sky.	Inches of rain.	Remarks.
	Wet Bulb.	Dry Bulb.					
Sunrise 22nd to Sunrise 23rd.							
Sunrise.	76	77	30.05	S. E. lt.	Cir. cumuli.	0.22	In guage. Sultry weather. *
7 A. M.	76	77	.05	Ditto do.	Ditto.	..	
8	77	78	.07	Ditto do.	Ditto.	..	Blue sky here and there.
9	77	78.5	.07	E. S. E. do.	Cumulo-st.	..	Heavy clouds pouring.
10	77	78.5	.06	E. do.	Cumuli.	..	Drops of rain.
11	75	79	.06	W.S.W. do.	Cumulo-st.	..	Thun. wind changed suddenly.
Noon.	76.5	78	.05	W. do.	Ditto.	..	Gloomy weather rain coming on.
1 P. M.	77	79	.04	E. b. S. do.	Ditto.	..	Wind changed suddenly.
2	77	79.5	.03	E. b. N. do.	Cirro-strati	..	Less cloudy.
3	77.5	78.5	.02	E. do.	Ditto.	..	Ditto.
4	77.5	79	.01	Ditto do.	Ditto.	..	Drops of rain.
5	78	79	.00	Ditto do.	Ditto.	..	Light rain continues.
6	78	79	.02	S. E. do.	Cumulo-st.	..	Fine evening.
7	78	79	.02	Ditto do.	Ditto.	..	Ditto.
8	78.5	79	.04	Ditto do.	Ditto.	..	Ditto.
9	78	78.5	.05	Ditto do.	..	..	Shower coming on gentle rain falling.
10	78	78.5	.06	Ditto do.	Cirro-strati.	..	Close, sultry.
11	77.5	78.5	.06	S. b. W. do.	..	..	Shower coming on.
Midnight.	77	77.5	.05	Ditto do.	..	..	Heavy shower just over—air feels cooler.
1	77	77.5	.04	S. b. E. do.	Cumulo-st.	..	Dark gloomy night.
2	76	76.5	.03	S. b. W. fr.	Ditto.	..	A sharp shower just over.
3	74	75	.03	S. W. do.	..	..	Heavy rain, dark and wet.
4	74	75	.03	Ditto do.	Ditto.	..	Ditto.
5	74.5	75	.04	N. b. W. lt.	..	..	Gentle rain.
Sunrise.	74.5	75	.04	Ditto do.	Ditto.	0.70	Ditto.
Total,	1916.5	1945.	7602			0.70	
Mean,	76.66	77.8	30.408				

## Abstract of the Meteorological Register for August, 1852.

Rangoon, 1st Sept., 1852.

Thermometer Sunrise.			Thermometer 9 A. M.			Thermometer Noon.			Thermometer 3 P. M.			Thermometer Sunset.			Thermometer 9 P. M.			Remarks.
Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	
30.07	29.91	29.972	30.09	29.92	29.997	30.03	29.93	29.97	30.02	29.89	29.93	30.03	29.91	29.94	30.07	29.91	29.98	Quantity of rain in August, 17.07 inches. The first half of the month, the weather has been wet and the prevailing wind S. W. During the third week, the wind variable, and frequent squalls with rain and thunder; the wind changing frequently and suddenly. The Barometer keeping high. The latter part of the month fine and warm, with occasional showers: in the last 3 days wind variable, but much from the S. E.
Wet. ..	78.75	76.09	80.00	75.5	77.77	81.00	75.5	78.63	80.00	74.00	77.43	82.00	77.74	76.15	79.50	74.5	76.59	
Dry.....	79.76	77.179	83.76	79.80	79.80	87.77.5	77.5	81.87	88.5	75.75	80.41	82.74.5	74.5	78.00	81.5	75	78.02	
Barometer Sunrise.			Barometer 9 A. M.			Barometer Noon.			Barometer 3 P. M.			Barometer Sunset.			Barometer 9 P. M.			
Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	Maximum.	Minimum.	Min. of daily observation.	
30.07	29.91	29.972	30.09	29.92	29.997	30.03	29.93	29.97	30.02	29.89	29.93	30.03	29.91	29.94	30.07	29.91	29.98	

J. FAYRER, M. D.

Assistant Surgeon, Field Hospital, Rangoon.

*Meteorological Register kept at the Field Hospital at Rangoon, for the Month of September, 1852.*

Date.	AT SUNRISE.				AT 9 A. M.				AT NOON.			
	Thermometer.		Aspect of Sky.	Force and direction of Wind.	Anemometer.	Force and direction of Wind.	Aspect of Sky.	Thermometer.	Anemometer.	Force and direction of Wind.	Aspect of Sky.	
	Wet.	Dry.						Wet.	Dry.			
1	77.5	79	Cumuli.	E. b. S. lt.	29.96	S. W. lt.	Cumuli.	77.5	84	S. W. lt.	Cumuli.	
2	78	79	Strati.	S. b. E. do.	.97	Ditto.	Rain.	77.5	84	Ditto fresh.	Cum.-strati.	
3	77	77	Dense do.	S. W. do.	.95	Ditto.	Ditto.	77	79	Ditto lt.	Strati.	
4	76	77	Cumulo-strati.	S. E. do.	.99	S. E. do.	Cumulo-strati.	78.5	79	Ditto.	Cum.-strati.	
5	76	77	Cumuli.	N. E. do.	30.	Ditto.	Cumuli.	78.5	85	E. b. S. do.	Cumuli.	
6	77	79	Cirro-cumuli.	N. W. do.	.02	S. W. do.	Ditto.	80.5	84.5	S. W. do.	Thunder.	
7	77.5	77.5	Cumulo-strati.	S. E. do.	.00	N. E. do.	Ditto.	78	80	Ditto.	Ditto.	
8	77	79	Ditto.	Ditto.	.05	Ditto.	Ditto.	79	84.5	Ditto.	Ditto.	
9	76	77.5	Curri.	N. E. do.	.04	S. E. lt.	Ditto.	79	84	Ditto.	Cum.-strati.	
10	77	79.5	Hazy.	East do.	.03	Ditto.	Ditto.	79	84	E. b. S. do.	Cumuli thun.	
11	76	77	Strati.	S. do.	.02	N. W. do.	Clear.	79.5	83	S. W. do.	Cum.-strati.	
12	75	78.5	Thick fog.	N. E. do.	.01	Ditto.	...	78	82	E. do.	Ditto.	
13	75	76	Hazy.	Ditto.	.02	N. E. do.	Cumuli.	77.5	82	N. E. do.	Cumuli.	
14	76	76	Cumulo-strati.	N. W. do.	30.	Ditto.	...	79	84	S. E. do.	Ditto.	
15	76	76	Strati.	West do.	30.	N. W. do.	Cumuli.	76	76	S. W. do.	Rain.	
16	75.5	76.5	Cumulo-strati.	N. b. W. do.	29.99	S. b. W. do.	Ditto.	79	82.5	Ditto.	Drizzling rain.	
17	75	76	Cirro-strati.	South do.	.95	S. do.	Ditto.	78.5	81	Ditto.	Ditto.	
18	75	76	Ditto.	Ditto.	.98	S. W. fresh.	Rain.	76.5	78	Sh. f. gale.	Rain.	
19	75	76	Cumulo-strati.	S. W. do.	30.03	S. b. W. lt.	Cirro-strati.	80	84	Ditto fresh.	Cum.-strati.	
20	77	78	Cirro-cumuli.	South do.	.05	S. do.	Cumuli.	79	87	S. b. W. lt.	Cumuli.	
21	78	79	Ditto.	Ditto.	.07	Ditto.	Ditto.	..	..	..	..	
22	78	79	Ditto.	N. b. N. do	.00	S. W. do.	Ditto.	79	83	S. W. lt.	Cumuli.	
23	74	75	Rain.	N. b. E. do.	29.97	Ditto.	Ditto.	79	83	Ditto.	Ditto.	
24	76.5	77.5	Cumuli.	E. b. N. do.	30.01	E. do.	Ditto.	77.5	82	S. fresh.	Ditto.	
25	74.5	76	Cirro-strati.	Ditto.	.02	S. E. do.	Ditto.	78	86	N. E. lt.	Ditto.	
26	75	76.5	Thick fog.	E. do.	.05	E. do.	Ditto.	79	86	N. W. do.	Ditto.	
27	76.5	80	Cirro-cumuli.	Ditto.	.04	N. W. do.	Ditto.	79	90	S. do.	Ditto.	
28	78.5	81	Cumuli.	N. E. do.	.02	N. E. do.	Ditto.	84	87	N. do.	Ditto.	
29	76.5	78	Thick fog.	S. W. do.	.02	S. W. do.	Ditto.	80	86	S. W. do.	Ditto.	
30	76.5	77	Fine and clear.	Ditto.	.06	S. b. W. do.	Ditto.	80	89	Sh. do.	Ditto.	
Total.	2288.5	2327.5			900.32			2283.0	2419.5			
Aver.	76.283	77.584			30.0107			78.724	83.431			

30 observations.

26 observations.

Average of 29 observations.



*Meteorological Register kept at the Field Hospital, at Rangoon---(Continued.)*

[illegible]

Average of 24 observations.

Average of 8 observations.

Aver. of	{	Of 26 do.
25 obs.		

\* Lightning in E. Ciro-cumuli ditto.  
J. FAYRER, M. D.

## NOTE.

A good deal of rain fell during the early part of the month ; on the afternoon and night of the 2nd it rained heavily ; wind S. W. ; Wet and dry bulbs equal.

The quantity of rain has been less than in former months, being only 13.07 inches, and that fell in 21 days.

The hotter part of the month has been clear and hot. The wind very unsteady, but varying chiefly between S. E. and S. W. ; occasionally in the N. E. with squalls. There have been also a few thunder-storms.

Distant thunder frequently, and lightning at night. Since the latter part of the month, the air has been much dryer.

I remarked that on the 27th, the kites, which had been absent from this neighbourhood during the rains, made their re-appearance. This I have observed at Cheerra Poonjee to be a sign of the termination of the rains.

J. FAYRER.



*Hourly Observations commencing at Sunrise on the 21st September,*  
1852.

Hours.	Thermometer.		Aneroid Barome- ter.	Force and direc- tion of Wind.	Aspect of Sky.	Rain guage and Remarks.
	Wet.	Dry.				
Sun- rise.	78	79	30.06	S. W. very light.	Cirro-cumuli.	Hazy.
7	79.5	81.5	.09	Ditto light.	Cumuli.	Fine morning but cloudy.
8	80	83	.08	West do.	Ditto.	Cloudy cool plea- sant air.
9	79.5	83	.07	W. b. S. do.	Ditto.	Ditto.
10	80	84.5	.07	Ditto do.	Ditto.	Ditto close and sultry.
11	80.5	86	.06	West do.	Ditto.	Ditto.
12	80	87	.04	W. b. N. do.	Ditto.	Cloudy but cool air.
1	80.5	88.5	.02	West do.	Ditto.	Ditto very hot.
2	80	89.5	.02	W. b. S. do.	Ditto.	Ditto.
3	81	90.5	29.98	West do.	Ditto.	Ditto.
4	81	87	29.99	S. W. do.	Ditto.	Ditto distant thun- der.
5	81	87	30.	Ditto do.	Ditto.	Ditto.
6	78	80	30.02	Ditto do.	Cumulo-strati.	Rain thunder and lightning.
7	78	80	.01	Ditto do.	Ditto.	Ditto.
8	78	80	.03	Ditto do.	Strati heavy with rain.	Ditto.
9	78	81	.05	Ditto do.	Strati rain.	Ditto.
10	76.5	79	.05	Ditto do.	Cumulo-strati.	Ditto.
11	76	78	.04	Ditto do.	Ditto.	Cloudy thunder- storm over.
12	76	77	.03	Ditto do.	Ditto.	Cloudy.
1						
2						
3						
4	78	79.5	30.00	W. N. W. light.	....	Rain fallen.
5	78	79.5	30.00	W. b. N. do.	....	0.40 Inches.
6	78	80	30.02	Ditto. do.	....	Cloudy and fine weather.
Total,	1735.5	18.205	66.073			Rain. Inches.
Mean,	78.887	82.75	30.004			0.40

## Abstract of the Meteorological Register for the month of September.

Rangoon, 1st October, 1852.

Thermometer Sunrise.	Thermometer 9 A. M.			Thermometer Noon.			Thermometer 3 P. M.			Thermometer Sunset.			Thermometer 9 P. M.			Remarks.
	Maximum.	Minimum.	Average of 30 observations.	Maximum.	Minimum.	Average of 29 observations.	Maximum.	Minimum.	Average of 25 observations.	Maximum.	Minimum.	Average of 20 observations.	Maximum.	Minimum.	Average of 14 observations.	
Wet....	78.74	0	76.25	79.5	76	78.25	84	76	78.25	81	75	78.42	83.5	75.5	77.167	Quantity of rain fallen during the month, 13.07 Inches; fell in 21 days. This month has been dryer than the former; the latter part of it has been fine and very hot. Wind very unsteady in all quarters of the Compass, occasionally squally. A few thunder storms during the latter part of the month. Atmosphere much dryer, the wet and dry will indicate greater co-operation. On the 27 the kites returned, their first appearance since the rains set in.
Dry.....	81.76	77.58	84.24	76	81.28	96	76	83.43	91	77	82.98	81	77	78.938	76.855	
Barometer Sunrise.	Barometer 9 A. M.			Barometer Noon.			Barometer 3 P. M.			Barometer Sunset.			Barometer 9 P. M.			Average.
	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	
30.07	29.95	30.0177	30.10	29.98	30.034	30.05	29.93	30.001	30.05	29.91	29.9892	30.01	29.92	29.971	30.07	30.022

The mean Temperature as indicated by the dry bulb has been for the months May, June, July, August, September, 80°.2809, the result of the average of six observations daily throughout those months.

J. FAYRER, M. D.

Assistant Surgeon, Field Hospital, Rangoon.

PROCEEDINGS  
OF THE  
ASIATIC SOCIETY OF BENGAL,  
FOR OCTOBER, 1852.

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The usual Monthly Meeting was held on the 6th instant, at half-past 8 P. M.

WELBY JACKSON, Esq., Vice-President, in the Chair.

Rev. J. A. Parker was introduced as a visitor by the Secretary.

The proceedings of the last meeting were read and confirmed.

Received from Major Hugh Fraser and Lieut. E. C. S. Williams, Bengal Engineers, through Major W. E. Baker, a wrought iron gun from Burmah, of which the subjoined is a description by Major B. A drawing of the gun accompanies Major B.'s letter.

“The gun is made of malleable iron and, though rough in form appears to be well or carefully forged. It is in two portions capable of being joined together by a screw, the connection being further secured by rings or hoops passing round each portion, and bolted together at the point of junction.

	cwt.	lbs.
“The posterior portion, weighs, . . . .	1	0 8
“The anterior, . . . . . „ . . . . .	1	0 6

“Either of these would be a light load for a pony or bullock, and it was probably with a view to such mode of transport that the gun was thus divided.

“The bore has a diameter of about  $1\frac{1}{8}$  inches.

“The gun has no trunnions, but is furnished with two rings on the upper surface of the barrel, (not exactly in a line with the vent) by which it may have been designed to suspend the piece when in use like an eprouvette. The rings would also serve as handles whereby to lift the separate portions.

“ The breech of the gun is not strengthened by the usual convexity ; it is in fact rather concave, and the thickness of metal at that point, though increased by the obliquity of the vent, is rather less than that of the barrel.

“ The connecting screw, which is attached to the posterior portion, is very roughly and clumsily made ; but the female screw in the anterior portion, and which might be supposed to be more difficult of construction, appears to be much more correctly formed.”

The following gentlemen were named for ballot at the next meeting.

Dr. Christison ;—proposed by Dr. Falconer and seconded by Mr. Grote.

Manickjee Rustomjee, Esq. ;—(for re-election) proposed by Mr. Grote and seconded by the President.

The Council submitted the following reports—

1st. Recommending, at the suggestion of the Philological Committee, that the Arabic text of the *Fateh-ul-Shám of Wakidy* (Wakidy's Conquest of Syria), with an English translation by Ensign Lees, be published in the Bibliotheca Indica.

2nd. Recommending for adoption a suggestion from the Rev. J. Long, to the effect that information be collected regarding vernacular publications in different parts of India, and referring at the same time for the meeting's consideration, whether measures should not be taken for collecting in the Society's Library copies of all extant works in the different vernacular dialects of India. The report embodied Mr. Long's letter, which was as follows :

“ I send an alphabetical Catalogue of Bengali books and pamphlets which have been printed within the last fifty years, amounting to about 1,100 ; many of them are translations from the Sanskrit or Persian.

“ The history of Vernacular Literature, both as a branch of Oriental Literature, and as connected with the subject of Statistics, is one deserving the attention of a Society like the Asiatic. The French Government, a few years ago, sent a *savant* out to India to collect MSS. and books ; among these were copies of all the Mahráttá books published, and the Paris Société Asiatique did not think a list of these Mahráttá books unworthy of a place in its Journal.

“ I have now nearly ready for press a *Catalogue Raisonné* of Ben-

gali works, but I am anxious to prefix to it tables giving the number of books on various subjects published in the chief vernacular languages of India, the Hindi, Urdu, Mahratta, Tamul, Telegu, Canarese, &c. &c.

“ The attainment of this object would be greatly facilitated were the Society to address enquiries on the subject to influential individuals at Madras, Bombay, Agra, &c. &c.”

3rd. Recommending, with reference to a statement of stock of copies of the *Researches*, that the gratis distribution to members be stopped of all such volumes of which the stock shews less than 30 copies.

4th. Recommending, with reference to a letter from Government in the Foreign Department, sending a Memoir by Dr. Baddeley on the Dust Storms of the Punjab, that a reply be submitted in accordance with a report called for by the Council from Major Baker and Dr. Walker.

An extract from the report, which noticed the importance of the subject and spoke highly of the zeal and intelligence which the author had brought to bear on it, was then read to the meeting.

After some discussion it was resolved that the several recommendations of the Council be adopted.

Communications were received—

—From Captain Layard, enclosing a paper on the Mausoleum of Aliverdee Khan, near Berhampore.

Ordered to be printed in the *Journal*.

—From Mr. Bayley, announcing that the note on Bactrian Sculpture, which he had promised some time ago, is ready, and will be forwarded as soon as he is able to finish the illustrations; that he has lately examined some coins which he thinks he has identified as belonging to the Kotock kings of Kangra, and that he hopes soon to send to the Society, notes on some curious Bactrian coins and on some miscellaneous Pathan coins. He mentions further that a shock of earthquake was felt at Kangra on the 20th of August last, which lasted about 40 seconds.

“ It was not felt,” adds Mr. B., “ apparently *at all* in the plain; here it came with a loud terrible noise from the eastward; six marches eastward it was far more severely felt; seven distinct shocks were counted by an officer out shooting, all but one, however, slight. Here the shock took place about 9.12. A. M.”



From Major Baker, sending for inspection two sculptured heads given to him by Lieut. Col. Napier, Bengal Engineers, and found (he believes) in the Northern District of the Punjab.

The following extract from his note describes the heads briefly as follows.

“ One of the heads appears to be of Grecian origin; the other is decidedly oriental in its character, and is said to be Buddhist.

“ The substance of these sculptures is not stone, but a species of lime cement or plaster, and it seems wonderful that one of them at least has so well retained its sharpness of outline.

“ It seems probable from the specimens having been found together and from the similarity of their composition, that they may have ornamented the same building, and in that case they would further illustrate the mixture of Grecian and Indian forms which characterizes so many of the sculptured remains from the same locality.”

—From Dr. Fayrer, Rangoon, sending a Meteorological Register kept at the Field Hospital, Rangoon, for the month of August, together with an abstract of similar Registers for the months of May, June and July.

—From Captain Hayes, enclosing a note on the *Ashkal ul Belad*, a work which is being published by Major Anderson, and of which Dr. Sprenger had requested him to compare the proof sheets with the MS. in the Motee Mehal Palace at Lucknow.

—From W. Muir, Esq., Agra, stating that the ancient coins alluded to by Major Kittoe will be forwarded to the Society, when returned by Mr. Bayley, with whom they now are, and enclosing copy of a letter from the last named gentleman regarding the same.

—From Captain Young, transmitting a paper, on the Laterite Formation in the neighbourhood of Rangoon, together with several specimens.

—From Mr. Blyth, submitting a paper entitled “ Remarks on the different species of the *Ourang Outang*.”

The Librarian submitted a list of works added to the Library during the month of September last.

Thanks having been voted for the above donations and communications, the meeting adjourned.

Read and confirmed, Nov. 3rd, 1852.

(Signed) J. W. COLVILE.



## LIBRARY.

The following works have been added to the Library since the last meeting.

*Presented.*

Literaturgeschichte der Araber von ihrem Beginne bis zu Ende des zwölften Jahrhunderts der Hidschret. Von Baron von Hammer-Purgstall. Dritter Band. Wien 1852.—BY THE AUTHOR.

Selections from the Records of the Bengal Government, No. VIII. Report of the Examination of the Districts in the Damoodah Valley and Beerbhoom, producing iron ore. By T. Oldham, Esq.—BY THE GOVERNMENT OF BENGAL.

Journal of the Indian Archipelago for May and June, 1852, (2 copies each).—BY THE SAME.

Ditto ditto for June, 1852.—BY THE EDITOR.

The Benares Magazine, for June, 1852.—BY THE EDITOR.

Catalogue of the Library of the Royal Geographical Society, corrected to May, 1851.—BY THE SOCIETY.

Address at the Anniversary Meeting of the Royal Geographical Society, 24th May, 1852, by Sir R. J. Murchison.—BY THE SOCIETY.

The twenty-ninth Annual Report of the Royal Asiatic Society of Great Britain and Ireland, 1852.—BY THE SOCIETY.

Journal Asiatique, No. 90.—BY THE SOCIÉTÉ ASIATIQUE.

Journal of the Bombay Branch of the Royal Asiatic Society, No. XIII.—BY THE SOCIETY.

Geology of the Island of Bombay. By H. J. Carter. (Reprinted from the Journal of the Asiatic Society of Bombay, for July, 1852).—BY THE AUTHOR.

The Missionary, Vol. II. No. 11.—BY THE EDITOR.

The Oriental Baptist for September and October, 1852.—BY THE SAME.

The Calcutta Christian Observer for September and October, 1852.—BY THE EDITORS.

The Upadeshak, for September and October, 1852.—BY THE SAME.

The Aphorisms of the Nyāya Philosophy.—BY E. F. HALL, ESQ.

The Aphorisms of the Vedānta Philosophy, Part I.—BY THE SAME.

The Aphorisms of the Mīmāṃsā Philosophy, Part I.—BY THE SAME.

The Aphorisms of the Yoga Philosophy, Part I.—BY THE SAME.

The Aphorisms of the Sāṅkhya Philosophy, Part I.—BY THE SAME.

Reprints for the Pandits, No. 1, A Dialogue concerning Art, No. 2, Physical Science, No. 3, The Method of Induction, No. 4, Metaphysics and Mental Philosophy.—BY THE SAME.

A Lecture on the Sāṅkhya Philosophy, embracing the text of the Tattva Samāsa.—BY E. F. HALL, ESQ.

The Bhāṣā Parichchheda and Siddhānta Muktabalī, Part I.—BY THE SAME.

A Synopsis of Science; from the Standpoint of the Nyáya Philosophy  
Vol. I.—BY THE SAME.

The White Yayur Veda, Nos. 6 and 7.—BY DR. A. WEBER.

*Exchanged.*

The Philosophical Magazine, for August, 1852.

*Purchased.*

The Annals and Magazine of Natural History, No. 56.

The North British Review, No. 34.

Comptes Rendus, Nos. 1 to 4, for July, 1852.

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FOR NOVEMBER, 1852.

The Society met on the 3rd instant, at half-past 8 P. M.

SIR JAMES COLVILE, Knight, President, in the Chair.

Rev. Mr. Wallis was introduced as a visitor by Dr. Sprenger.

The proceedings of the last meeting were read and confirmed.

Presentations were received—

1st. From J. J. Akerman, Esq., Secretary to the Royal Society of Antiquaries. Archæologia, Vols. 33-4, and Proceedings of the Royal Society of Antiquaries, Vol. II.

2nd. From the Imperial Academy of Vienna, through its Bookseller Mr. Braumüller, the latest publications of the Academy.

The following gentlemen, duly proposed and seconded at the last meeting, were balloted for and elected ordinary members.

*Manickjee Rustomjee, Esq.*

*Dr. A. Christison, B. M. S.*

Read a letter from Dr. Bedford, enclosing a paper on the Meteorology of Rampur Boaleah. Ordered for publication in the Journal.

Read the subjoined extract from a letter from the Rev. F. Mason, dated, Sea coast near Tavoy, 15th September, asking information regarding copies of the "Lat" character inscriptions, said to have been received by Mr. J. Prinsep, just before his death.

"I learned from the Journal several years ago, that just before Prinsep was taken sick, he had received fresh and more accurate copies of the Lat character Inscriptions, from which he was preparing a revised edition of his translations; but his untimely death prevented him from executing so desirable a work. Can you inform me whether the fac-similes and revised copies of the Inscriptions are still in the Library of the Asiatic Society? There are several places in the Inscriptions which it is exceedingly desirable to see accurately represented, as the words have an import-

ant bearing on the state of Buddhism at the time the Inscriptions were made. For instance at the close of the East compartment is the anomalous character and word

𑖦𑖩.

This Prinsep proposed to read as a compound for 𑖦𑖩𑖪𑖫 *agnim, fire*. No such divinity is known to the Pali Buddhist books, so far as I am acquainted with them; and I am of opinion that that word is intended for 𑖦𑖩𑖪 *agga*, an epithet often applied to Gaudama, in the books, in the signification of being the first and most superior of beings. It is the Sanscrit word अग्र, and the *r* may be represented possibly in some way on the Inscription, though in book Pali it is always compensated by doubling the *g*. Nothing however can be determined from the passage with certainty till the word is more accurately represented.

It seems to me that some of the inscriptions which have been regarded as contemporaneous, are of different ages. For instance the inscription from Bhabra, in the Journal No. 102 (1840), which Capt. Kittoe referred to the age of Asoka, but, as it seems to me, on insufficient ground. It teems with modern Buddhistic theological terms, not one of which is found in Prinsep's inscription. Here we have 𑖪𑖫𑖬 *sangha* the congregation, 𑖪𑖫𑖬 *budha*, the Buddha, 𑖪𑖫𑖬 *bhagava*, the Lord, and not only the common names of the begging priests and priestesses, but also 𑖪𑖫𑖬𑖭 *upāsaka* and 𑖪𑖫𑖬𑖭 *upāsikā*, men and women who perform their religious duties; with several other terms common to modern Buddhism. There is some difference too in the language. In the other inscriptions the causative verb is made by 𑖪𑖫 *pi*, but in this by 𑖪𑖫𑖬 *piya*. But a more exact copy is desirable to determine many words with certainty. The conjunction is repeatedly written 𑖪𑖫𑖬 *chā*, which is probably an error of transcription for 𑖪𑖫 *cha*. I fancy the Pundit's Sanscrit version will not be found an accurate translation of the Pali; although he is undoubtedly correct in the principal words on which the chief interest depends."

The Secretary explained to the meeting that as yet he had been unable to trace the receipt by Mr. Prinsep, of the further copies of the inscription alluded to by Mr. Mason.

Read letters from J. Barlow, Esq., Secretary to the Royal Institution, London, acknowledging receipt of the Journal Nos. 226 and 227.

From Dr. Fayrer, Rangoon, enclosing a Meteorological Register kept at the Field Hospital, Rangoon, for the month of Sept. 1852.

The President took the opportunity of informing the meeting that the Council had directed enquiries to be made regarding the intended legacy to the Society, of the late Mr. Csoma De Koros, mention of which was to be found in the proceedings of the Society for February, 1842. It had been ascertained that under the recent Act the estate would remain in the hands of the Administrator General for fifteen years, on the expiry of which period the funds at its credit would be paid in to Government.

The Librarian submitted his usual monthly report.

Read and confirmed, 1st Dec. 1853. (Signed) J. W. COLVILLE.

#### LIBRARY.

The following additions have been made to the Library since September last.

#### *Presented.*

Archæologia, vols. 33-34.—BY THE ROYAL SOCIETY OF ANTIQUARIES OF LONDON.

Proceedings of the Royal Society of Antiquaries, vols. II.—BY THE SAME.

Sitzungsberichte der kaiserlichen Academie der Wissenschaften. Philosophisch-historische Classe. Band VIII.; I-II. u III. heft.—BY THE ACADEMY.

Ditto ditto, Mathematisch-naturwissenschaftliche Classe. Band VIII.; III. Heft.—BY THE SAME.

Denkschriften der kaiserlichen Akademie der Wissenschaften. Philosophisch-hist. Classe. Band III.—BY THE SAME.

Ditto ditto, Mathematisch-naturwissenschaftliche Classe. III. Band III. Lieferung.—BY THE ACADEMY.

Kalender der Flora des Horizontes von Prag. Entworfen nach zehnjährigen Vegetations Beobachtungen von Karl Fritsch, 1852, 8vo.—BY THE SAME.

Tafeln zur Reduction der in Millimetern abgelesenen Barometerstände auf die Normaltemperatur von 0° Celsius. Berechnet von J. J. Pohl und J. Schabus. (Pamphlet).—BY THE SAME.

Tafeln zur Vergleichung und Reduction der in verschiedenen Lugenmassen abgelesenen Barometrostände, von J. J. Pohl und J. Schabus. (Pamphlet).—BY THE SAME.

Almanach der Kaiserlichen Akademie der Wissenschaften. Zweiter Jahrgang, 1852 —BY THE SAME.

Akademische Vorlesungen über indische Literaturgeschichte gehalten von A. Weber. Berlin 1852.—BY THE AUTHOR.

Journal Asiatique de Constantinople ; rédigé et publié par Henry Cayol.  
Tome I.—BY THE PUBLISHER.

Lexicon Geographicum, cui titulus est, *مواصر الاطلاع على اسماء الاممدة البقاع*.  
Quartum fasciculum exhibentem literas Dál-zá. Edidit. T. G. J. Joynholl,  
Lugdini Bat. 1852.—BY THE CURATORS OF THE ACADEMY OF LEYDEN.

Quarterly Journal of the Geological Society, No. 31.—BY THE SOCIETY.

Journal of the Agri-Horticultural Society of India, vol. VIII. part II.—  
BY THE SAME.

The Oriental Baptist, No. 71.—BY THE EDITOR.

The Missionary, No. 12.—BY THE SAME.

The Upadeshak, No. 71.—BY THE SAME.

The Oriental Christian Spectator for September, 1852.—BY THE SAME.

The Calcutta Christian Observer for November, 1852.—BY THE EDITORS.

Lectures on the results of the Exhibition. Lecture XI. By Professor  
Royle. On the Arts and Manufactures of India, (2 copies).—BY THE GO-  
VERNMENT OF INDIA.

Madden's Catalogue of Books, 13 Nos.—BY MESSRS. LATTEY, BRO-  
THERS & CO.

A brief account of the Silk Manufacture of Lahore. By H. Cope, Esq.  
—BY THE AUTHOR.

Satyárnab, for September, 1852.—BY THE REV. J. LONG.

Bibidhártha Sangraha, No. 11.—BY THE EDITOR.

Tattwabodhiní Patriká, Nos. 110, 111.—BY THE TATTWABODHINI'  
SABHA'.

Thacker, Spink and Co.'s Monthly Overland Circular, No. 24.—BY THE  
PUBLISHERS.

Smith, Elder and Co.'s Literary Circular, No. 36.—BY THE SAME.

A Lecture on the Harmony between History and Prophecies, by Bábu  
Gyanendro Mohun Tagore. (Pamphlet)—BY THE AUTHOR.

Two Letters addressed to Edward B. Eastwick, containing sundry impor-  
tant corrections of that gentleman's recent lucubrations on the Bagh-o-  
Bahár. By Dr. Duncan Forbes.—BY THE AUTHOR.

Meteorological Register kept at the Surveyor General's Office, Calcutta,  
for the month of August, 1852.—BY THE DEPUTY SURVEYOR GENERAL.

The Citizen for October, 1852.—BY THE EDITOR.

*Purchased.*

Annals and Magazine of Natural History, No. 57.

Comptes Rendus, Nos. 5-6-7-8.

Journal des Savants for July, 1852.

*Exchanged.*

London, Edinburgh and Dublin Philosophical Magazine, No. 24.



## FOR DECEMBER, 1852.

At a meeting held on the 1st instant, at the usual hour and place,  
Sir JAMES COLVILE, Kt. President, in the Chair,

The following gentlemen were introduced as visitors:

Right Rev. the Lord Bishop of Victoria, by the Lord Bishop of Calcutta.

Rev. T. V. French, by the Rev. W. Kay.

The proceedings of the last meeting were read and confirmed.

The following presents, received during the last month, were laid on the table.

1st. From Dr. Christison, Rangoon. Two specimens of the *Corydon sumatranus*, Raff. shot near Amherst.

2nd. From Professor Oldham. Two musical instruments of ingenious construction, one of them used by the Kashiyas of Cherra Punji, and the other by the Kookees of Cacliar.

3rd. From J. Muir, Esq. A Sanskrit tract entitled Mataparikshá, or an Examination of Religions. Part I. with an English translation.

4th. From E. A. Samuells, Esq. A sculptured figure of Vishnu, found some years back in excavating a tank at Bhowanipur.

5th. From Baron M. de Korff, Director of the Imperial Public Library at St. Petersburg, and Secretary of State, by order of his Imperial Majesty, Catalogue des Manuscrits et Xylographes Orientaux de Bibliothéque Imperiale Publique de St. Petersburg.

6th. From Mr. Stainforth, through Captain Thuillier. Five silver coins with the brass pot in which they were found, and which was dug up from the ruins of Gour.

Copies of the Heads exhibited by Major Baker at the last meeting, kindly made by Mrs. Raleigh in China clay, were also placed on the table.

The Council submitted a report recommending, at the suggestion of the Philological Committee, that the offers of Dr. Ballantine and Mr. Hall to edit the *Sáñkhya Pravachana Bháshya* and to supply an English translation, and of Dr. Sprenger to edit an Arabic Dictionary of technical terms for publication in the Bibliotheca Indica, be accepted.

Ordered that the recommendation of the Council be adopted.

Communications were received—

—From E. C. Bayley, Esq. Kote Kangra, forwarding for the Journal, a memoir on Indo-Bactrian Antiquities, with thirteen drawings.



Resolved that the Society's best thanks be offered to Mr. Bayley for his interesting paper.

—From W. Muir, Esq., enclosing Meteorological Registers kept at the office of the Secretary to Government N. W. P., Agra, for the months of July, August and September last, and offering to send them regularly in future, should the Society agree to publish them in the Journal.

Resolved that the Society should gladly avail themselves of this offer.

—From Lieut. C. B. Young, Rangoon, announcing the dispatch of another collection of Geological specimens from Prome. The letter scarcely gives more than a hasty catalogue of the specimens, but the following extracts are of interest.

“ I will add one or two more specimens of shells by the next opportunity, from the calcareous sandstone of Prome in silex, one of which I should have considered to be ‘*Producta*,’ but that I believe, that it belongs to coal formations only.

“ I have found Chalk here in the bazars, which is said to come from Shaedown, a little South of Prome. If so, it will be interesting; Mica also of good quality, coloured with oxide of iron apparently, from about twenty miles North of Prome.”

—From A. R. Young, Esq., Under-Secretary to the Government of India, enclosing a catalogue of specimens illustrative of the Geology of the Salt Range in the Punjab, and of the Muree, Házará and Cashmere Hills.

—From P. Melvill, Esq., Secretary to the Board of Administration, Punjab, announcing dispatch of the specimens alluded to by Mr. Young.

—From Dr. Fayrer, Rangoon, submitting a Meteorological Register kept at that place for the month of October.

—From W. Muir, Esq., Secretary to Government N. W. P., forwarding copies of correspondence regarding twenty-one ancient silver coins found in the district of Benares, together with the coins themselves, which are to be deposited in the Museum of the Society until the pleasure of the Hon'ble Court of Directors be known.

The Curator of the Zoological Museum, and the Librarian submitted their usual monthly reports and the meeting adjourned.

Read and confirmed, 19th Jan. 1853.

(Signed) J. W. COLVILLE.

#### LIBRARY.

The following books have been added to the Library since the last meeting.

#### PRESENTED.

Catalogue des Manuscrits et Xylographes Orientaux de la Bibliotheque

Imperiále publique de St. Pétersburgh. St. Petersburg, 1852, Imp. 8vo.  
—PRESENTED BY ORDER OF HIS MOST GRACIOUS MAJESTY THE EMPEROR OF RUSSIA,

History, Condition and Prospects of the Indian Tribes of the United States, by H. R. Schoolcraft. Part II. Philadelphia, 1852, 4to.—BY L. LEA, ESQ. COMMISSIONER OF INDIAN AFFAIRS.

Astronomical Observations made during the year 1846, at the National Observatory Washington, under the direction of Lieut. M. F. Maury, Vol. II. Washington 1851.—BY THE EDITOR.

Lieut. Maury's Investigations of the Winds and Currents of the Sea. Washington 1851, 4to. [2 copies.]—BY THE AUTHOR.

Selections from the Records of the Bengal Government No. VIII. Report of the Examination of the Districts in the Damoodah Valley and Birbhoom producing iron ore, by T. Oldham, Calcutta, 1852, 8vo.—BY THE AUTHOR.

An Investigation of the Dust Storms and Whirlwinds of India. By Dr. Baddeley, oblong folio.—BY THE GOVERNMENT OF BENGAL.

Transactions of the Bombay Geographical Society, Vol. X.—BY THE SOCIETY.

The Report of the British Association for the advancement of Science, for 1851. London 1852, 8vo.—BY THE ASSOCIATION.

#### PURCHASED.

Johnston's Physical Atlas—1 vol. Rl. fol.

Layard's Nineveh, 1 vol. Rl. fol.

Vaux's Nineveh and Persepolis, 8vo.

The Admiralty Manual of Scientific Enquiry, 1 vol. 8vo.

Huc's Travels in Tartary, &c. 2 vols. 12mo.

Ditto in the original French, 2 vols. 12mo.

Milman's Nala and Damayanti, 1 vol. 8vo.

Kautúka Taranginí, 1 vol. 12mo.

Vedántasára, 1 vol. 12mo.

Bráhmnyadharma, 1 vol. 12mo.

Arabya Upanyásha, 2 vols. 8vo.

Gyána Chandriká, 1 vol. 8vo.

Bhágavat Purán, 11th Chapter, 1 vol. 8vo.

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Albrecht Weber's Yajur Veda. 6th and 7th parts, 20 copíes.

*Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of October, 1852.*

Date.	Observations made at Sun-rise.						Observations made at 10 A. M.						Observations made at Apparent Noon.					
	Temperature.			Wind.			Temperature.			Wind.			Temperature.			Wind.		
	Bar. F. 32°	Of Mer.	Of Air.	W. Bulb.	Direction at Sun Rise.	Aspect of Sky.	Bar. F. 32°	Of Mer.	Of Air.	W. Bulb.	Direction at 10 a.m.	Aspect of Sky.	Bar. F. 32°	Of Mer.	Of Air.	W. Bulb.	Direction at Noon.	Aspect of Sky.
1	Inches 29.781	81.5	81.5	80.0	S.	Clear	Inches 29.842	85.4	87.0	81.6	S. W.	Cirro-strati	Inches 29.801	87.6	89.0	81.4	S. W.	Cirro-strati
2	.. 778	82.0	82.5	81.5	S.	Cumulo-strati	.. 828	86.0	86.8	80.4	W. S. W.	Clear	.. 794	87.8	89.2	80.0	W.	Clear
3S.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	.. 899	79.8	80.6	79.0	W.	Clear	.. 916	84.8	86.2	78.6	W. S. W.	Clear	.. 879	87.4	88.7	80.0	W.	Cumuli
6	.. 919	79.0	79.2	77.6	W.	Cirro-strati	.. 952	83.6	85.2	77.3	N. W.	Ditto	.. 910	86.6	88.4	78.6	N. W.	Ditto
7	.. 916	80.2	80.7	78.5	S.	Clear	.. 963	86.3	87.8	79.6	N. N. E.	Cumulo-strati	.. 923	88.5	89.7	79.3	N. N. E.	Ditto
8	.. 904	81.8	82.4	80.8	S. E.	Ditto	.. 950	86.7	88.3	79.8	N. E.	Ditto	.. 912	89.4	90.5	79.7	E. N. E.	Cumulo-strati
9	.. 895	81.3	81.6	79.9	S. W.	Cirro-cumuli	.. 947	87.0	88.5	81.6	N. N. E.	Cumuli	.. 889	89.7	91.2	82.2	N. E.	Cumuli
10S.	..	..	..	..	..	..	..	..	..	..	..	..	.. 905	89.0	90.4	79.7	N. E.	Scattered-clouds
11	.. 916	81.2	82.0	80.0	S. E.	Clear	.. 956	86.0	87.3	81.3	N. N. W.	Scattered-clouds	.. 905	87.0	88.6	81.0	S. S. W.	Cumulo-strati
12	.. 871	80.7	81.0	79.0	S. W.	Cirro-cumuli	.. 923	85.5	86.6	81.2	W.	Cumuli	.. 866	86.8	88.4	81.6	W. S. W.	Ditto
13	.. 850	80.7	80.8	79.2	S. S. W.	Cirro-strati	.. 887	85.6	87.0	80.8	S. S. W.	Ditto	.. 845	88.0	88.8	80.6	W. S. W.	Cumuli
14	.. 838	81.5	82.0	80.5	N. N. E.	Ditto	.. 869	86.5	88.3	82.2	S. W.	Cirro-strati	.. 829	88.0	89.5	81.0	W.	Cumuli
15	.. 811	80.8	81.7	80.0	S. S. E.	Cloudy	.. 858	85.3	86.0	81.7	E.	Cloudy	.. 817	87.4	88.4	81.6	W. S. W.	Cirro-strati
16	.. 796	79.4	79.7	77.8	N.	Scattered-clouds	.. 847	84.3	86.4	79.4	N.	Cirri in the zenith	.. 798	87.5	89.0	78.1	N. N. W.	Cumulo-strati
17S.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Cml. in the S. E.
18	.. 888	77.0	77.5	75.8	S. S. W.	Clear	.. 940	83.7	85.4	78.1	W. S. W.	Clear	.. 888	87.0	89.0	78.7	S. W.	Clear
19	.. 925	77.4	77.7	76.4	Calm.	Ditto	.. 960	84.1	85.6	78.1	S. W.	Ditto	.. 916	86.8	88.5	78.1	S. W.	Ditto
20	.. 934	77.0	77.0	75.3	Calm.	Ditto	.. 972	83.2	85.0	77.0	S. S. W.	Ditto	.. 924	86.0	88.0	76.2	S. S. W.	Cumuli
21	.. 930	77.0	77.1	75.0	W.	Ditto	.. 993	82.9	84.5	75.8	E.	Ditto	.. 947	85.6	87.0	74.9	E.	Ditto
22	.. 944	76.3	76.6	73.0	Calm.	Scattered-clouds	.. 30.010	83.4	85.3	75.4	N. E.	Cir-cumuli in the [S. E.	.. 940	87.2	89.0	77.8	N. N. E.	Cumuli near the
23	.. 942	76.2	76.2	74.8	E. N. E.	Cirro-strati	.. 016	81.5	83.2	78.1	E.	Cml. round the H.	.. 950	84.3	85.0	78.1	E.	Dense cumuli
24S.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25	.. 969	77.4	77.6	76.5	..	Cloudy	.. 020	80.5	81.0	78.9	E. S. E.	Drizzling	.. 953	82.0	83.1	78.9	S. S. E.	Cumuli
26	.. 903	77.0	77.5	77.0	..	Cumulo-strati	.. 958	79.3	81.0	78.0	E.	Cumuli	.. 897	83.5	84.9	79.8	S. E.	Do fall o'er the sky
27	.. 847	78.4	79.0	75.2	W.	Cloudy	.. 925	78.2	79.2	76.6	N. W.	Cloudy	.. 877	81.0	82.7	77.9	N. W.	C-st. in Z. & cl.-sr.
28	.. 925	77.5	77.5	75.9	N.	Cirro-strati	.. 30.004	82.2	83.8	78.0	N. N. E.	Cumuli	.. 958	89.3	89.8	78.8	N. E.	Scatd. cumuli
29	.. 993	76.1	76.3	74.5	N.	Cir.-st. near the E.	.. 061	81.8	83.5	77.1	E. N. E.	Scatd. cumuli	.. 30.007	84.0	85.5	75.9	N.	Cumuli [S. W. H.
30	.. 972	74.6	75.3	73.7	..	Clear	.. 032	80.4	82.2	75.0	S. S. W.	Cml. in the S. E.	.. 29.991	83.4	85.3	75.0	W. S. W.	A Cumulus near the
31S.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mean.	29.894	78.9	79.2	77.6	...	...	29.946	83.8	85.4	78.9	...	...	29.897	6.	88.0	79.0	...	...

[*Meteorological Register, continued.*]

[illegible]



*Errata in Major Abbott's Notice on the Sites of Boukephalon and Nikaia.*

Journ. As. Soc. page 227, A. D. 1852.

Page	217	line	1	for Nitab read Niláb.
"	218	"	5	omit " that Lower."
"	218	"	12	for Potawar read Potowár.
"	218	"	16	for Jain read Jani.
"	219	"	15	for one half read one and half.
"	219	"	2	from bottom, for Kándá read Kawd.
"	220	"	8	for Bhinleur read Bhinbur.
"	222	"	24	et sequentia.
"	"	"		for Kándá read Kawd.
"	228	"	26	for Buramoola read Bárámoola.
"	130	"	15	for receives read delves.
"	235	para.	7th	to form a note.
"	236	line	2	for βωμος read βωμοι.
"	236	"	16	for γαιω read γαισω.
"	236	"	4	from bottom, for ages read eyes.
"	237	"	15	for years read gems.
"	237	note		for Tahitta read Tehitta.
"	237	line	2	from bottom, for on read or.
"	239	"	12	for Tâhi read Tohi.
"	248	"	20	for Bhara read Bhôra.
"	249	"	1	from bottom, for evidence read existence.
"	249	Note	1st.	for Chowkan read Chowhan.
"	250	line	3	for Pultun read Puttun.
"	256	"	1	for Soorhsilla read Soorksilla.
"	256	"	27	for Publi read Pukli.
"	256	"	6	from bottom, for Chok read Tchoh.
"	256	"	1	" " for Taxili read Taxila.
"	257	"	22	for Satur of read Qatur and
"	258	"	23	for Jilha read Tihla.
"	261	"	2	for Chehl read Chhylo.
"	"	"	"	for Morgulla read Margulla.
"	"	"	4	for Hurrah read Hurrôh.
"	"	"	5	for " son, Polemocrat, to" read "to Polemocrates at."
"	263	"	12	for Taxila read Taxili.

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*Errata in Catalogue of Banda plants.*

Page	26	no.	43	for	Abubilon	read	Abutilon.
"	29	"	110	for	Amplia	read	Ænopia.
"	31	"	164	for	Vajinalis	read	vaginalis.
"	—	"	166	for	Buplearifolius	read	Bupleurifolius.
"	32	"	172	for	Pupicola	read	rupicola.
"	—	"	187	for	Dujeinensis	read	ougeinensis.
"	33	"	214	for	Schonden	read	Sehonda.
"	34	"	238	for	Combutum	read	Combretum.
			242	for	Anagripus	read	Anageissus.
"	37	"	295	for	Hephogyne panifolia	read	Stephogyne parvifolia.
			last line	for	VENONACEÆ	read	VERNONIACEÆ.
"	38	"	306	for	Vimonia	read	Vernonia.
			312	for	Adenostemnea	read	Adenostemma.
"	39	"	5th line	for	SCORECIONIDÆ	read	SENECIONIDÆ.
"	—	"	341	for	Tilago	read	Filago.
"	—	"	348	for	Endura	read	Endivia.
"	41	"	369	for	Thevetia	read	Thevenotia.
			388	for	Cam	read	Ken.
			389	for	Reesawre	read	Rasaura.
"	42	"	397	for	Exaceum	read	Exacum.
"	43	"	427	for	Muricapis	read	muricata.
			428	for	Lonthe	read	Loretha.
"	44	"	435	for	unifolium	read	brevifolium.
			448	for	Hemodia	read	Stemodia.
			451	for	Hysanthes	read	Ilysanthes.
			498	for	Ahioides	read	Echioides.
"	47	"	527	for	Bi	read	Poi.
"	48	"	535	for	Alvensis	read	arvensis.
			544	for	Seet Penicaria	read	Sect. Persicariæ.
			545	for	Seet	read	Sect.
"	151	"	546	for	Sub.	read	Sect.
"	153	"	590	for	Pezolzoo	read	Pozolzoa.
"	154	"	602	for	Reonetri	read	Reonchi.
			613	for	point	read	fruit.
"	155	"	621	for	Perrica	read	persica.
"	156	"	640	for	Khundah	read	Khandêh,
"	157	no.	660	}			
			666		for Nov. read Nees.		
			676		for Ceneterus read Cenchrus.		
"	158	"	701	for	Nov.	read	Nees.
"	161	"	749	for	Melanocluchris	read	melanocenchris.
"	164	line	22	for	Elleutraceæ	read	Illecebraceæ.
"	165	"	23	for	Myssenaceæ	read	Myrsinaceæ.
			30	for	Begrimiaceæ	read	Bignoniaceæ.
			31	for	Pedulineæ	read	Pedalineæ.
"	166	"	5	for	Nyctajineæ	read	Nyctagineæ.
"	167	"	7	cols. 8 and 9	for	4 0 4	read 1 4 5
					(Total to be corrected accordingly.)		
			27	for	Marga	read	marfa.
"	168	"	30	for	fœcibus	read	faciebus.

# *Errata.*

Page 172	no. „ „	2 and 3 from bot. <i>Vemonia</i> <i>read</i> <i>Vernonia</i> .
„ 174	„ 14	<i>for</i> <i>Sepilibus</i> <i>read</i> <i>sessilibus</i> .
	23	<i>for</i> <i>inferiore</i> <i>read</i> <i>interiore</i> .
	33	<i>for</i> <i>Duaisne</i> <i>read</i> <i>Decaisne</i> .
„ 175	„ 5 & 10	<i>for</i> <i>Sepilibus</i> <i>read</i> <i>sessilibus</i> .
	24	insert a comma after <i>brevioribus</i> .
	32	<i>for</i> <i>prominculo</i> <i>read</i> <i>prominulo</i> .
	37	<i>for</i> <i>FLUVIALIS</i> <i>read</i> <i>GLABRA</i> .
„ 176	„ 5	<i>for</i> <i>quincuneilibus</i> <i>read</i> <i>quincuncialibus</i> .
	11	<i>for</i> <i>embryon</i> <i>read</i> <i>embryone</i> .
„ 177	„ 6	<i>for</i> <i>Hansi</i> <i>read</i> <i>Lauri</i> .
	31	<i>for</i> <i>now</i> <i>read</i> <i>new</i> .
	32	<i>for</i> <i>Alnus</i> <i>read</i> <i>Ulmus</i> .
„ 178	„ 27	<i>for</i> <i>Semilatis</i> <i>read</i> <i>serrulatis</i> .
„ 179	„ <i>passim</i>	<i>for</i> <i>nervea</i> <i>read</i> <i>nervi</i> .
	30	<i>for</i> <i>B</i> <i>read</i> <i>3</i> .
	36	<i>for</i> <i>tryaline</i> <i>read</i> <i>hyalina</i> .
„ 182	„ 30	<i>ANTHISTIVIA</i> <i>read</i> <i>ANTHISTIRIA</i> .



PLATES TO ACCOMPANY

**MR. E. C. BAYLEY'S**

PAPER ON SOME SCULPTURES FOUND IN THE  
DISTRICT OF PESHAWUR,

IN THE

**XXI VOLUME**

OF THE

JOURNAL OF THE ASIATIC SOCIETY

OF

**BENGAL.**

















Fig. 7 PLXXXII







Fig. 10.





Fig. 12.



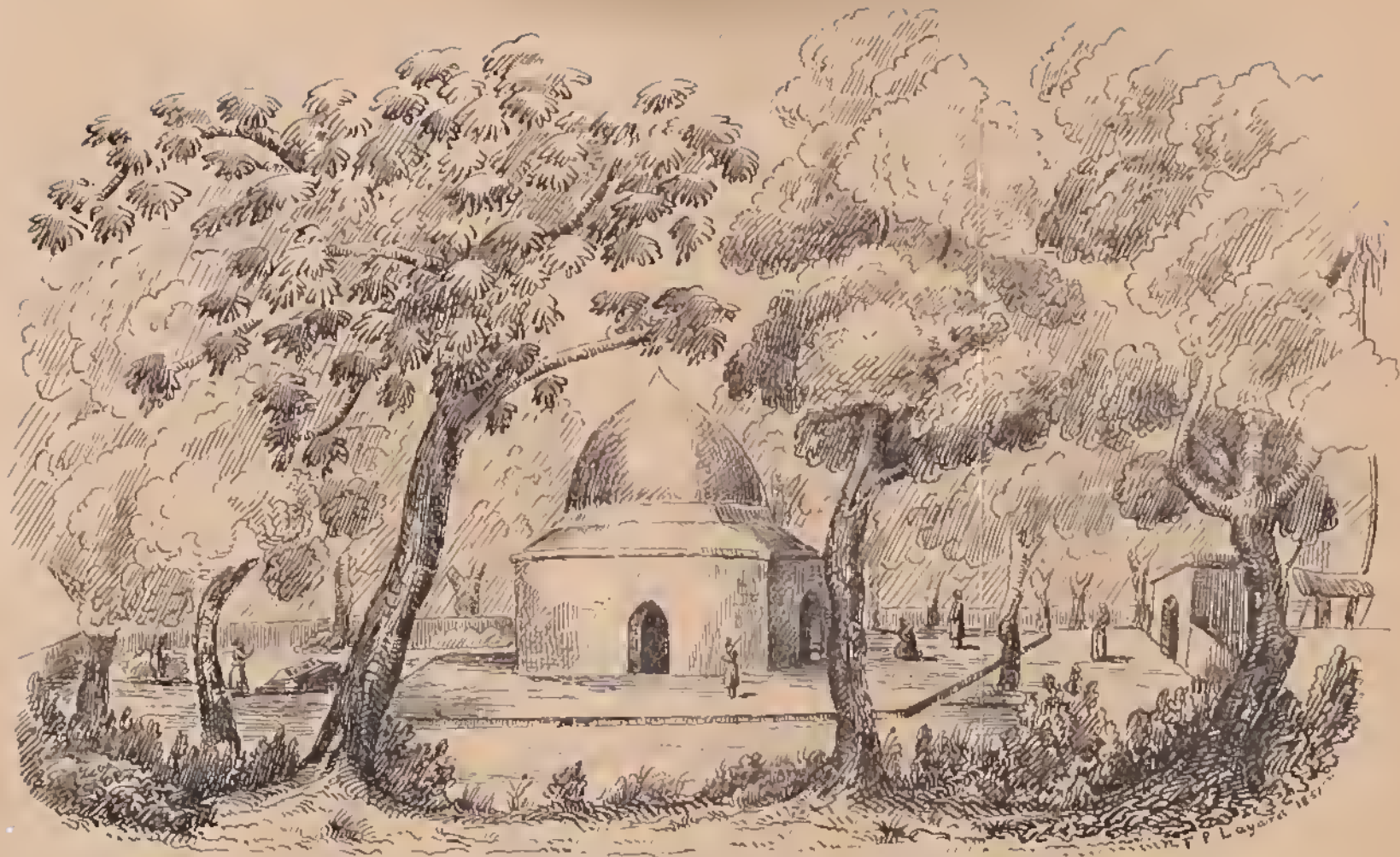




1. Black Earth, Gupta, 5th-6th c.





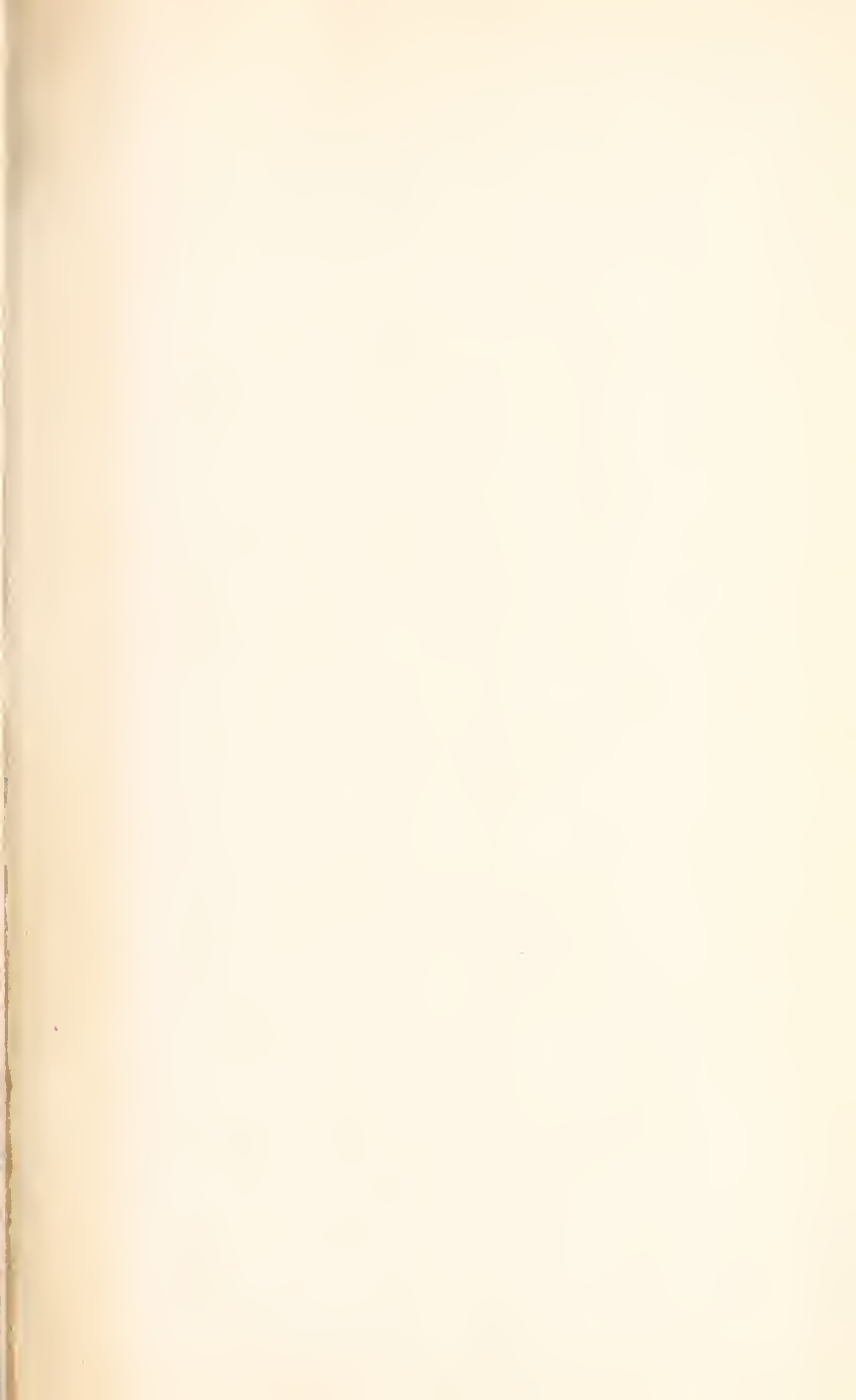


THE DURGAH OF SHAH FUREED SHUKR GUNGE & TOMB OF MEER MUDDAN KHAN  
COMM<sup>D</sup> IN CHIEF OF THE NAWAB SODRAJ-ODD-DOWLAH'S ARMY  
AT PLASSY

















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